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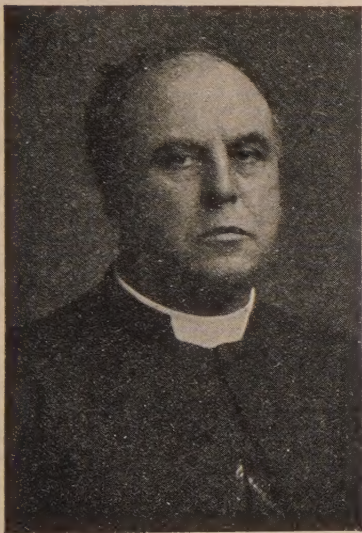
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Why God May Lead Us by the Round-About Way

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"And it came to pass when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near, for God said, Lest the people repent when they see war and they return to Egypt; but God led the people about through the way of the wilderness of the Red Sea."—Exodus XIII: 17, 18.

These two verses give us not only history: they give us truth. It is not the mere matter of fact which interests us; it is the parable beneath the fact, it is the sudden illumination of our own minds which comes from pondering words like these. We read here that "when Pharaoh had let the people go, God led them not by the way of the land of the Philistines, although that was near, . . . but God led the people about through the way of the wilderness of the Red

Sea." We read that in leading His people to their destined home, God took them by the long way.

It was only some two hundred miles from Rameses in Egypt to the border of Canaan. Yet forty years were to pass before the people crossed even the threshold of their Promised Land—and God led them all the way. There was a nearer way; but God chose the other for them. That is the fact. I say it is more than a fact; it is a truth about God, it gives a point of view for the understanding of our life.

We learn further from these words that God had a meaning in leading the people about in taking them by the way that was long: and it is a meaning which, if we would only take it on trust, and ourselves have confidence in God, would bring dignity and patience into our behaviour before the contrary facts of our own passage through life. For men forget in dealing critically with life as a whole that it is always the end which justifies or condemns the process, that in the nature of the case we cannot see the end of things except by faith, that it is only by faith we understand that the worlds were made by God.

If we were to take a map of the wanderings of the Children of Israel and look at the winding course which they followed, and if we had no deeper instruction; we might say that the people were led most foolishly and were subjected to unnecessary hardships. Why for example, this marching and countermarching, this wandering among the mountains of Sinai, when there was a straight and level road from point to point! We do not wonder that the people murmured against Moses and against God, and said: "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?"

So we speak of life in tempestuous hours when we are not quiet enough or good enough to feel that we are here not to get through life, but to learn, that it is the process which equips us, that we are here for the sake of training.

We can read the reason why God led the people

by the long way, and it is a reason which taken hold of firmly and without rebelliousness, will bring peace and high hope into every life however strained, and may bring into such perplexities as remain sufficient light for us to walk by. "God led them not through the way of the land of the Philistines, although that was near, for God said, lest the people repent when they see war, and they return to Egypt."

What that verse means for me is this. The Philistines were the strongest enemies whom the Children of Israel had to meet. It was surely according to the highest wisdom, therefore that they should meet the Philistines last. For remember, the children of Israel had been in slavery for two hundred years. A slave cannot be made a freeman in one day. He has the mind of a slave long after his chains have been unloosed. He needs to learn that he is free, that he is able to act from himself and for himself. And he can learn this only slowly, by asserting himself in small matters and finding that he does not fail. Such were the Israelites when they broke from Egypt. We can hear the voice of men who are still slaves in spirit in such a cry as "would it not be better for us to return to Egypt?" We have there, men who are still ready to become abject and poor-spirited as soon as there is a call for hardihood and courage. At such a point in their personal development, they were in no fit state to meet the Philistines. So, God led them by another way—by a way on which for a time they would meet no enemies, and where, when enemies did oppose them, they were not so formidable as those Philistines whom in after years Israel often defeated, but never overcame. It was surely wise as it was kind, so to lead the people that they should not be crushed or discouraged at the beginning of their new life; but that meeting the smaller difficulties and overcoming them, they should be led on and on into more difficult positions, learning at every step to trust their own increasing spirit of enterprise and to obey the severer calls of that mysterious Providence who had urged them out from slavery and had never yet suffered them to fail. Until at last they could meet even the Philistines—though these were princes in the art of war—meet them as men do who have passed through many difficult places and who have learned to trust God and to be faithful when things are at their darkest.

But someone may say: "If God was really with these Israelites, they might have met the Philistines and defeated them first as easily as last? True, if you mean that God has all power: not true, for it is never in such a way that God uses His power. It is God's way to prepare an instrument.

He then lays a work upon that instrument and adds His blessing. It was not the sole purpose of God to defeat the Philistines—that only happened by the way. His purpose was to train and discipline His people, to give them the confidence and the outlook of freemen.

It is true indeed that God might have led them by the way of the land of the Philistines which

was near. He might have destroyed the Philistines from before the face of the Israelites with His own outstretched arm. But how would that have helped Israel? How would that have contributed to their education or their manhood? You see your child trying to walk, trying to cross the floor. You let him try: you know that nature would never have urged him to try unless he had already given him a certain fitness. You see him try and fall and try again. But you think it is no part of your duty to your child to spare him those little efforts and defeats. You know that you would be doing him no service if you took him up in your arms and carried him across the floor. For your object (and his good) is not that he should get to the other side, but that he should learn to use his limbs. So here: it was the least part of God's purpose that the Israelites should arrive in Canaan. As a matter of fact only two or three of those who set out did arrive; for only they were worthy. His object was to deliver them not only from slavery, but from the slavish mind; to make of them a compact people, tempered and taught by hard experience to live within the shadow of certain great conceptions of life and to put their trust in God.

But what a fatal favor it would have been for Israel if God, by some amazing intervention had wiped out the Philistines for them, and had taken them by the near way to Canaan! What a mischievous conception of God that would have given them! They would have imagined (and indeed they never kept quite clear of this mistake which more than once brought trouble on them, and at last proved their ruin) they would have imagined that they had a great magician, a wonder-worker, on their side, who, no matter whether they themselves were eager or indolent, whether they lived well or ill, would somehow always give them the victory and find a way for them out of their calamities. That would have been a terrible error for a people to fall into. It is an error which any fortunate nation like our own is easily tempted into—to suppose that somehow we form an exception; that we do not come under the natural and moral laws by which God keeps order in this world; that it matters not how we acquit ourselves as a nation, or as citizens; whether we promote the higher and finer ideals of national and personal life, or flatter ourselves and hinder the Kingdom of God; that it will be the same, for God has been with us in the past; His name is ever on our lips; we have thousands of churches, if God abandoned us, what nation would He choose to be more honored—as though God somehow needed us or we had entangled Him into our service! That is to presume upon God; it is not to serve God but to patronize Him. For it is not national or personal religion, but national or personal superstition, and must be an offense to Heaven, when it is assumed that God can be with us in His favor, if we are not deeply with Him in the spirit of our life.

It was according to His dealings still with nations and with men, that God led His people

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Labor Sunday Message

(Prepared by the Commission on the Church and Social Service, Federal Council of Churches of Christ in America)

We come to another Labor Sunday after a year scarred by conflict. We are reminded again that there can be no lasting peace in the industrial relations of America until we have a new spirit of goodwill, a legislative and executive leadership consistently concerned for economic tranquility based on social justice; a body of socially intelligent citizens who will demand and support a better order; an ever larger number of leaders in industrial management who will think in terms of the larger profit which includes all human life; and labor leadership dominated by a larger willingness to think constructively in terms of the whole economic life. These things we must have if our age is to be saved from a tedious repetition of suicidal conflict in industry.

Signs of Progress

There are grounds for hope in the present industrial situation. Forces are in evidence in management and labor which carry heartening courage to all whose concern is for the welfare and lasting prosperity of America. A new leadership in industrial management is appearing which is increasingly promising. The men who are coming to positions of responsible power in the industrial life of the nation, who reveal social insight and concern and give evidence of minds elastic and eager, promise much. Men of large personal capacity and social devotion are also coming in ever increasing numbers to positions of power in the ranks of organized labor. This leadership augurs well for the future industrial peace of the United States.

The churches rejoice in the lengthening list of employers who through various types of industrial experiment are building new paths for goodwill. We watch with interest all attempts to secure a genuinely democratic basis for the relations between management and labor. On the other hand, we regret the fact that there are corporations which have failed to respond to the changing currents of the time; which are content with a competitive scale of wages which falls below the minimum required for a reasonable standard of health and decency; and many which still exploit the labor of children and women, seek to abrogate the constitutional rights of free speech and assemblage during industrial conflict and employ espionage in the ranks of their workers.

We urge upon the members of our churches throughout the country a continuous and earnest interest in all forward-looking industrial experiments to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employee representation to the

fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management the largest co-operation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful of the fact that there are distinct areas in which the interests of labor and capital are divergent as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the spirit of intelligent and constructive co-operation.

We find hope in the great impetus of the movement for workers' education. On the side of management, we find an increasing disposition to make the workers acquainted with relevant facts of the business. On the side of labor, we find a growing disposition to push the study of economics and other subjects to secure a more intelligent background and a more effective equipment to participate in industrial management. The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of this movement and the largest co-operation in making it thoroughly effective and helpful.

We find hope in the accelerated interest in the problem of waste. The Secretary of Commerce, and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor—all these are grappling earnestly with the problem of waste. We are fully aware that but a beginning has been made in the elimination of the wastes which are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involuntary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by conflicting interests. They will never be cured save by the recognition of a wider community of interest and by increasing the areas of co-operative effort.

Significance of Good Management

We would emphasize the necessity and the fundamental ethical significance of good management. There can be all goodwill and much charity; there can be faith in good works, and hope abounding; but if there is not good management, even good will comes to naught. The implications of

this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production but also the economics and the spirit of each of the parties to industry. For labor it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the intent and psychological effects of all open shop drives in their many forms. For the public it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to sound social health until it attain industrial health. For all three parties it must mean a new sense of fair play, a new faith in the power of goodwill and intelligence to gain the mastery over rebellious ill will; faith in the possibility of a new scientific control over the economic factors of our common life; the larger application of the Christian insistence upon the supremacy of human values to the end that energy may be set free which will make possible an invincible spirit of co-operation between the men and women of labor and management and the public.

The Churches Stand Committed

There are some things for which the churches stand committed in the industrial sphere. They stand for a reciprocity of service, and believe that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

The churches stand for the supremacy of service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital. An improvement in economic conditions can come through the application of scientific control to the business of life, but there can be no lasting health until new motives supplant the old. The churches refuse to believe that human motive is incapable of change. They believe that the leaven of a new mood is now at work, and take courage from the increasing number of men and women in positions of responsibility and trust on both sides of the pay roll who are living and working under the dominance of service motive. These furnish ground for their hope, and assurance for their faith.

The churches stand for the conception of ownership as a social trust. The fact of possession involves the obligation to use such possessions for the good of all. The man who seeks to secure a return from society without making an adequate contribution comes under the condemnation of the increasingly enlightened conscience of our time. The insistence upon personal rights must give way to the higher insistence upon social ends.

The churches stand for the safeguarding of youth. Child Labor in its technical industrial

sense must be abolished, and the rights of the child protected. Laws are needed, but laws are not enough. The churches stand for a systematic building up of a body of legislative enactment which will prevent the exploitation of weakness and youth. They appeal for a widespread campaign of education of the people to the end that a determined public opinion may be created which will effectively support all reasonable means of accomplishing such protection.

The churches stand for the protection of the leisure of men and women. They hold the principle that all workers should be insured freedom from employment one day in seven, and that hours of labor for all workers be reduced to a work day which leaves time and vitality for the larger interests of life and opportunity to grow in the appreciation of culture and beauty.

The churches stand for the effective organization of society to the end that the fullest opportunity of education and development may be put within the reach of the poorest and the least privileged. Only so shall we have a citizenry capable of building an economic order marked by reason and empowered common sense. They can set no higher goal than to work for an America which will provide the setting in which every child shall be a child of privilege.

A Living Wage

The churches stand for the principle that the first charge upon industry must be at least a minimum comfort wage. They know full well that this ideal will not be reached by the passing of resolutions, nor by the stirring up of any amount of unorganized and thinly diffused goodwill. Nevertheless they can never be content, nor cry "All's well" until they see the achievement of an intelligent control over our economic life which will make possible a living wage to every worker. They believe that the principle is sound, no matter what difficulties may be met in defining terms, or how long it takes for realization. The right to life must be the paramount right.

The churches stand for the principle that society should insure to the worker steadiness and adequacy of employment. As was said at the Universal Christian Conference on Life and Work held at Stockholm, "The problem of unemployment must not be considered as unsolvable." The world has work for every one who will work, and the churches believe that there is sufficient intelligence in America finally to end unemployment and meanwhile to give security to the worker through forms of insurance. Here again hope lies in the scientific service of good management engineering, undergirt with intelligent public concern and action.

The churches stand for the right of men to organize for the protection of their own interests and for the promotion of more effective and constructive co-operation in production. They stand for this right on the part of management and of labor. All drives against this right are drives, against the interests of society. They believe that any attempt to break labor unions which are seek-

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Making New the Old

ROY L. SMITH, D.D.

The impression that any item of the service makes upon the worshippers depends entirely upon the attention that is given to it. That which is repeated week after week without variation tends to become commonplace and is thereafter of little force.

In spite of the fact that the reading of the scriptures should be one of the most reverent and inspiring moments in the whole worship period, it has become in many churches the occasion least interesting and of comparatively no significance. A monotonous tone of voice, poor phrasing, no dramatic fervor, no preparation in the minds of the hearers, a hurried reading, crowding—all of these are sins against the scriptures.

Moreover, many of the familiar stories and passages have been read so many times in our hearing that all the element of surprise is gone. The mind of the hearer rushes on ahead of the voice of the reader, is soon lost in wanderings, and only comes back when the "lesson" is finished. It helps very little to add after that, "and may the Lord add His blessing to the reading of His word."

The people are going to pay no more attention to the scriptures while they are being read than the preacher has given to them before he reads them. No minister has any moral right to go into his pulpit to read the word of God to the people without giving careful thought as to *how* he shall read it to them. It is inexcusable to go stumbling through, mispronouncing proper names, ignoring punctuation marks, missing the fire and fervor of those living phrases and divine counsellings.

The following simple devices have been used at Simpson Church to give emphasis to the scripture lesson and the results have been so marked that the bible reading is now a marked feature of the worship, especially in the evening services. No anthem, guest soloist or "special announcement" gets any more attention than the lesson.

Organ Accompaniment

A familiar hymn, similar in thought and theme to the scripture lesson, is chosen for the organ. The preacher introduces it with some such word as, "We will now be lead into the scripture through the assistance of a beloved hymn," or "One of your best loved hymns will introduce the Scriptures tonight. Notice how the composer has caught the spirit of the sacred writer and put it into tone." This has the effect of centering the attention of the congregation on both the hymn and the lesson for their curiosity has been aroused.

The organist then begins to play the hymn very softly, so faintly in fact as scarcely to be heard. The curiosity of the audience and its eagerness to catch every note and syllable results in an audience hushed and intent. When the music has proceeded far enough to assure the preacher that its thought is fully established in the mind of the people he begins to read. His voice is raised to just that pitch which will make the words of the scripture distinct above the

music, yet without being so loud that it will obscure the hymn. The audience, meanwhile, is comparing the spoken word with the theme of the music and making its own mental comments. The result is rapt attention and deep impressions.

Illustrated Scriptures

A somewhat similar plan is used in introducing a lesson which is to be illustrated with a stereopticon slide. Where an old and familiar lesson is to be used this method is unusually effective.

Something of the same form of introduction as described above is used. As the house is being darkened for the showing of the picture the organ plays the hymn. When the lights are out a picture is flashed upon the screen and allowed to remain for a few moments before the reading proceeds. At other times the music continues throughout the lesson, growing louder or fainter according to the modulation of the voice of the reader. Some glorious climaxes can be obtained in this way. Or the organ may develop a fine climax, become suddenly quiet and, after a silence of a few seconds, the reading of the scripture begins in a quiet, subdued tone.

Some scriptures may be better enforced by having the picture flashed on the screen after the lesson is partially read. In another instance the lesson is begun while the house is fully illuminated. The picture is projected on the screen at the same time, but because of the light, it shows but indistinctly. As the reading continues the lights begin to fade out and the picture stand out clearer and clearer.

Such stories as that of the crucifixion, the garden agony, the rich young ruler, Jesus weeping over Jerusalem, most of the parables and many Old Testament tales lend themselves to this kind of treatment with admirable results. The music available is almost unlimited.

"'Tis Midnight and on Olive's Brow" was being played one evening while Hoffman's "Christ in the garden" was being shown on the screen and the preacher was reading the story of the betrayal. Holman Hunt's "Light of the World," and "Softly and tenderly Jesus is calling" make an effective combination. Hoffman's "Christ and the Rich Young Ruler," and "Do you love me more than these?" form a useful background. Hole's great painting, "Jesus Weeping Over the City," with "Where Cross the Crowded Ways of Life," will fit several gospel narratives.

A further variation can be secured by using violins, flutes, 'cellos, harps, etc. Sometimes it will prove more effective to have the music coming from some distant room of the building. Such devices, however, require some advance rehearsal in order that the musician may provide exactly the right volume of tone. Such matters should not be left to accident or last minute inspiration.

Using the Spotlight

Simpson Church has provided three spotlights, one operated from a balcony in the rear of the

auditorium and two smaller ones operated from concealed positions behind large pillars, near the front of the room. These are used for a variety of purposes in connection with musical features, guest soloists, etc., but they have also been used, at times, in connection with the reading of the scripture lesson.

A signal is agreed upon between the electrician and the preacher. When the moment arrives for the reading of the lesson the preacher flashes this signal to the operator (make sure the signal is not too evident or obvious to the audience) and the house is quickly darkened. Absolute silence reigns for a few seconds and then one or more of the spotlights is turned upon the pulpit.

Sometimes the preacher is standing at the pulpit when the light is turned on, and at other times he is in the shadows. The spotlight on the pulpit focuses attention and the element of surprise occasioned by the changing lights arouses great interest. There is deep significance in having the pulpit bible under the spotlight for a few seconds before the preacher arrives in the lighted area. It seems to give the impression of the exalted position the bible holds in the thinking of Christian people.

On one or two occasions it has been found to be very effective to have some voice speak out of the darkness from some remote corner of the building, saying, "Hear the word of God from his holy scriptures," or "Give ear unto my word, oh ye people." Such exhortations combine the element of surprise with a bit of teaching concerning the place of the bible in the life of the worshipper.

On another occasion the importance of the bible was emphasized by having the spotlight focused on the open bible while the scripture lesson was read by someone concealed in a distant corner of the auditorium. In such a case it is absolutely necessary that none of the light used by the reader shall appear to the audience.

The Hymnodic Scripture

Finding no word that exactly describes this feature, I coined the word "hymnodic." Regardless of name, however, the plan is extremely effective and lends itself admirably to selections from the Psalms, the prophets or the Pauline epistles.

The hymnodic scripture consists of a combination of scripture passages supplemented by familiar hymns in the hands of various musicians. To make it successful it will probably be necessary to hold one or two rehearsals with the musicians until they become entirely familiar with the general plan. After that a cue sheet in the hands of each performer will guarantee a smooth and effective presentation.

The introduction may be similar to those already described with the exception that there is little need for any special lighting arrangements. The preacher announces his scripture and the organist begins playing a familiar hymn. At the close of the first few bars the reading begins and the music now quite subdued, continues. Usually not more than two or three verses are read—just enough to complete one idea—and then the reading ceases. Immediately some voice or special

instrument takes up the strains of some old hymn which presents the same general thought. The music does not last long. It may be only a phrase, or a bit of the chorus, such as "Where He leads me I will follow," from the close of the hymn or

"Jesus shall reign where e'er the sun,
Doth his successive journeys run,"

or,

"From all that dwell below the skies,
Let the creator's praise arise."

If the hymn is very familiar to the people an instrument can be used to play a few bars. Stringed instruments serve best because they can be played more quietly than wind instruments, though trumpets have been used on such hymns as "The Son of God goes forth to War," or "Soldiers of the cross arise." It has been found, after considerable experimenting, that this plan is most effective when three (or not more than four) groups of verses are used. Perhaps the idea can be best explained by adding a copy of the cue sheet furnished to the musicians one evening when a portion of the fifty-third chapter of Isaiah was used as the lesson.

Cue Sheet for the Hymnodic Scripture

Music includes, organ, chimes, violin, tenor, flute.

Introduction: When Dr. Smith says, "Let us, therefore, hearken to the word of God," let the organ begin playing, softly, "Hail Thou once despised Jesus." Continue playing throughout the reading of the following scripture:

"Who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Immediately upon the close of the reading let the tenor sing *only*,

"There was one who was ailing to die in my stead,

That a soul so rebellious might live."

Let the organ play softly, "Jesus and shall it ever be," while the following scripture is read:

"He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him, he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

(Note to organist—Modulate the volume of tone from the organ to correspond to Dr. Smith's vocal intonations in this passage.)

Immediately upon the close of the reading let the flute play:

"Alas and did my Saviour bleed,
And did my sovereign die?
Would he devote that sacred head,
For such a worm as I?"

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Religion as a Remainder

REV. MURDOCK MACKINNON, D. D.

To worship stocks and stones is better than not to worship anything. To recognize God occasionally is better than not to recognize him at all. To consecrate a part of one's substance is better than being devoid of the spirit of consecration altogether. Here is a man who cuts down a tree and uses a part of it to warm himself and cook his dinner, a part wherewith to build his house and significantly enough, "the residue he maketh a god." This man whom the prophet holds up to ridicule is better than the man who says in his heart there is no God. There is more hope for him than for the man in the New Testament who gave no place to God whatsoever. He was pronounced a fool, not because he pulled down barns and built greater, but because God was not in all his thoughts. Admitting all the blighting effects of idolatry, the devotion of the idolater is a sign and token of the reality of the Unseen. For one thing it disproves the contention that when a man has his roast, his roof, and his roaring-fire, all his wants are met. It is at variance with the revised version of the Shorter Catechism which says that the chief end of man is to glorify himself and to enjoy himself forever. Given his house, his fuel and his meal—and providing these three necessities keeps busy many an honest man—he has an aspiration that must be reckoned with and a feeling that must be satisfied. A feeling that his life has kinship with an Invisible world leads him to take the fourth and final section of his tree and make of it a god.

It is better, I repeat, to have religion as a remainder than no religion at all, and better to share in the residue of an estate than not to appear in the will.

Yes, but infinitely better to put the claims of God and religion first of all! We find ourselves interpreted in the action of this idolater. We put the enthusiasm of youth and the vigor of young manhood into various enterprises making for personal aggrandizement and not until we come to be past our best do we give God and his cause a chance. We respond to our every need and whatever may be left when the insurance and rent are paid and other necessities are provided, this we present to God. For six days in the week we well nigh exhaust ourselves and come with a pulse that is neither round nor steady to the worship and service of the Lord's Day. At the best we seek to sustain our Faith and maintain the mighty missionary enterprises which it has inspired by the residue of our time, energy and substance, and fail to see that Jesus reverses this natural and selfish behavior. For was it not He who taught us that we should seek first the kingdom of God and its righteousness, in the confidence that all necessary things would be added? These "things," the wherewithals of life which the pagan seeks are included, insofar as they are good for us, in the kingdom whose righteousness we are to seek and covet.

"How much did he leave?" a friend asked concerning a business man who had recently died. "Well on to a million," came the reply. "Too bad he worked so hard for things he had to leave behind!"

Given faith in the benevolent purpose and providence of God, we shall put the interests of his Church and the claims of his Kingdom first. In this way he shall learn that the tree of life is not to be chopped up into sections, that life and the world are one because God is one and thus our energies and possessions, our gifts and talents are all to be placed on the altar in his service. Distinctions of sacred and secular vanish in his presence and life becomes no longer a matter of water-tight compartments but a unity responsible ultimately and altogether to him.

The sceptic says that an honest God is the noblest work of man. In the attempt to make him at all there is a presumption that He corresponds to a reality towards which his own soul aspires. We who believe say that an honest man is the noblest work of God. He made us and not we ourselves. We did not make him in our image, he made us in his. God is therefore not a power to weigh us down but a spirit to raise us up. Faith in him is not a load, but a lift. He is not a burden, but a burden-bearer. His children have proved him to be so, for "in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." The Church that bears his name must never be a weariness to the flesh but an inspiration to the heart and an uplift to the spirit of man.

The world is not to be portioned out for the respective religious geniuses of the world: China for Confucius, India for Buddha, Persia and Africa for Mohammed, and the residue for Christ.

Christian men and women can give no quarter to such a partition policy. His ambassadors make no concessions, his Kingdom has no frontiers. We stake our claim for him in every Island of the sea and assert our right and duty to proclaim salvation in his name in every Continent. His message meets the needs of every human heart. His Gospel takes root in every soil, for the seed is the word of a kingdom and the field is the world.

Who then would offer him the residue of his possessions or make his religion a mere remainder of time or substance? Is he not the sum and substance, is he not the first and last, is he not the root and offspring of David, the bright and morning star. Is he not the sap, the creative energy of the tree of life whose roots are nourished by his will, whose stem, whole and undivided, is consecrated in his service and whose fruit gives health and wealth and sweet content to all who share it. And the leaves of the tree are for the healing of the Nations.

Analytical and Synthetical Preaching

CHAS. C. CLARK, D.D.

The difference between analytical and synthetical preaching is considerable and important. In the former, the text of Scripture is made the direct basis of the sermon, while in the latter, or synthetic method, a theme or an abstract idea, is evolved from the text and made the subject of the sermon.

The analytical method makes the text the subject of the discourse and may treat the text or passage of Scriptures word by word, clause by clause, or paragraph by paragraph. This is "biblical preaching" or textual preaching in contrast to topical or "theme preaching." Holding firmly to the text, it draws the real material, real thought and real inspiration from the Word of Scripture. On the other hand, as already stated, the synthetical method deduces or evolves from the text, a truth or an idea, and upon this builds up the sermon or discourse. This is topical in contrast to textual preaching.

This method assumes that, in some cases at least, the topic may be in the mind before the text is taken, and that topic made the subject of the sermon. This method does not exclude the text. It must have a text, but assumes that the subjects are in the Bible as a whole, rather than in a special or an individual text. Herein lies its unity. It requires an artistic handling like an oration or a piece of sculpture. It is a perfect discourse formed on the rules of art. It is something outside of the text, though it should be in strict accordance with it.

In contrasting the relative merits of the two methods, it may be said of the first that it has the advantage of enabling the preacher to interpret the Bible more closely, or at least to be more familiar with its contents. It is in the use of this method that the preacher lives in the Scriptures. He is not drawn away from the text into other and possibly forbidden fields. So long as a minister sticks to his text he cannot be far wrong even if his interpretation is sometimes at fault. Still there is the text before him, and his people which may be the guide to both. In the synthetic method of preaching, the text may be lost sight of, and things other than that which belongs to interpretation proper, be introduced.

The analytical method also enables the preacher to choose a longer or a shorter portion of Scripture in selecting a text; and in this lies one of the distinctive features of this method. In this, the text may be longer and embrace a wider range of truth like the parables of Jesus, or like some of the narrative and historical portions of Scripture. Here may be used to advantage, the expository method of preaching without which, to some extent at least, no preaching may be said to be complete. It is thus that the teaching is brought directly out of the Scriptures with nothing intervening between the living word and the living hearts of men. "This is apt to be," says an advocate of this method, "edifying preaching, feeding souls upon the head of life."

Textual preaching is not or need not be without a subject. On the contrary, it has a true subject which may be usually defined by some general title or theme.

The analytical method, is, however, not without its disadvantages. It may lead to looseness of thought. A sermon that is not built upon a single idea or unified truth is incoherent, and must almost necessarily be without order of thought. A true subject is one, not many. While the analytical method is not without a subject, yet as previously stated, the subject is not infrequently vague and general. So too, a running comment upon a portion of Scripture is hardly a sermon, rather is it exegesis or exposition. A master only, can do this successfully. The expository method of preaching is not easy, and perhaps for this reason is the more neglected.

The synthetical method on the other hand as contrasted with the merits of the analytical method may be said to suffer the following disadvantages: It may lead astray from the true object of preaching—Interpretation, the explaining of the text, and the application of the same to the spiritual needs of men. Now topical preaching may miss the end—interpretation—or lead away from it altogether. The topic may lead away from the text, instead of being an inseparable part, or idea of the text. Or it may misinterpret the text, and hence, evolve a false theme.

A sermon should be built upon the text, spring out of it, as studied by the minister in his relation to his people and to the community in which he lives, and the truth involved.

Topical preaching may lead outside of this, may bring irrelevant matter to the Bible instead of deducing truth from the Bible, as is done in much of the sensational preaching of the day. It may also destroy variety and freedom. Topical preaching as a general thing, requires brief texts containing complete themes, and themes capable of didactic development. In this there may be developed the tendency to stereotyped methods and habits of preaching. There may be a lack of variety of thought and action. Sermons may run into one groove, which, in the analytical method, would become less likely.

It is apt again to lead to the neglect of the Bible. Here, perhaps lies the chief difficulty in synthetical preaching. In topical preaching, the sense depends or hangs on the proposition or topic, instead of the text itself. Unless the topic is truly evolved from the text, the theme may be absolutely irrelevant if not altogether false. It requires insight, mental and spiritual, to perceive the general idea, around which others may revolve, and to deduce a true theme. If the theme is not a true one, and does not legitimately belong to the text, then the Scriptures are abused, misinterpreted, if not frequently and knowingly neglected.

(Continued on page 1421)

Taking Collections

REV. W. E. CISSNA

There are two mighty important things about taking collections. You must play fair with the people, first, by always stating definitely the amount of money that is wanted; and, second, that you do not fail to announce at the same service the actual amount of the money received. There should never be a collection taken by first beginning with an apology for doing so. Never approach the matter in some round-about way. Begin in a definite way and put the matter up to the crowd in a business-like method. It is just as righteous to give our money to the Lord as it is to pray to him. And, second, when you are called on to take the collection, don't expect the folks in the audience to do the giving, do some of it yourself. Let the people know that you think it so much worthwhile that you are willing to take a certain part asked for and no argument you may use for securing the collection is more powerful than that you are willing to set the pace that the needed amount may be received.

At special services, conventions, conferences, big tabernacle meetings, and at all such union gatherings, both religious and civic, there is one question that is always asked, "Who will take the collection?"

There is usually an expense connected with such meetings that demands collection to meet it. The task is never hard if the people can be moved into giving, and they can.

People soon tire of being "begged for money" and often much time is thus consumed and the amount needed not obtained. It is the spirit of the people that always makes a collection a success.

Some people are asked to take the collection because they always have at hand a good story. The story has put over many good collections. Sometimes the stories are old, and badly told, but they make the audience laugh and open up their purse strings.

Having many times been asked to take the collection at all kinds of special meetings, at first, I did so with the story method, but later I began to give the whole matter much study and as a result of such reflections I began to devise some new schemes and novel methods to take the collection. These new ways not only produced good feeling in the audience but never failed to get the amount needed. Some of these novel methods I believe may be of help to others who are often asked "To Take the Collection."

Once, at a union meeting, where a large collection was needed to pay for advertising and the

expense of the speaker, I called for men to come forward to take the collection who were willing to do anything that I might tell them. Some ten or more came to the platform. I explained that they were taking a solemn step and if they were not willing to go on that they might withdraw while there was yet time. Giving their assent I had them put up their right hands and repeat after me the following obligation, "I will endeavor to do whatever I am told to do to the best of my ability." Then I told them that they were to go through the audience and when anyone gave them a quarter to shout in a clear voice, "Amen;" and when they received a half-dollar to shout "Glory;" and when they got a dollar to shout, "Hallelujah;" and if they should get a five-dollar to shout extra loud, "Glory, Hallelujah, Amen." They were to take no plates and the audience was asked to hold up the money. It was a shouting time! People would give to cer-

tain men they knew just to hear them shout. Needless to say the collection went over "big." Afterwards the collection plates were passed for those who did not get in on the "shouting." This way has never failed to get the money.

When there are several children in the audience, you will find good helpers to take a collection. A num-

ber of boys and girls about ten to twelve years old are called to the platform. Get them to come by telling them that you want them to sing for the collection. Have them agree on the song that they will sing, usually it is "America." After having selected the song, tell them that they are not to sing until they go out in the audience and get a dollar. The ushers are called to hold the plates and to count the money and to see that each one brings in a dollar.

The children can bring in dollar bills or they can work among their friends and get enough change to make a dollar. There is always a scramble to see who will be first on the platform. As soon as the dollar is given to the ushers, the children take their places in order on the platform. Then the song follows. The children have a good time and the people will talk about it for a week. I have never seen this plan fail. Every child will get the dollar. The number of dollars needed will determine the number of children to be called to the platform at the beginning of the collection.

At another time I planned to have the mayor and his wife attend a mass meeting where I was asked to be ready to get a big collection. The

Personal preferences vary. It may occur to some that the methods employed by Mr. Cissna, are hardly in keeping with courted dignity of worship in their individual services. Others will no doubt find much satisfaction in using the plans outlined, just as the author presents them. Yet regardless of the variance of preference, it is most obvious that the writer has given thought to the subject, the results of which, as here presented, may serve in an inspirational way, those who are searching for new bottles for old wine.—R.

speaker of the afternoon was a noted woman who was a returned missionary. A beautiful bouquet of flowers had been secured and placed on the platform as a part of the decoration for the occasion.

When it came time for the collection, I told the audience that the bouquet had been brought there to be a present to the speaker and that the one to present it to her would be determined by the collection. I called for an equal number of men and women to take the collection, requesting the men to get their money from the men and the women from the women, saying that the mayor and his wife were present and that one of them would present the flowers to the speaker. If the men got the most money it would be the mayor, and that if the women got the most it would be the mayor's wife. Well, the women won, and the honor was performed by the mayor's wife. This method has been used with other things as presents, and the women usually win. It always gets the money.

At patriotic mass meetings, I have used little girls to present small flags to persons giving a dollar or half-dollar. The amount asked for being determined by the size of the crowd and the amount of money needed. At other times, a large number of flowers and other objects have been given away to persons giving so much to the collection. Once when I had an evangelist with me I secured the offering for him very easily by having cards printed with his picture on them, with a greeting and his signature, and giving them to persons who gave so much to the special offering. I have very little trouble in raising the money to pay for the song books used at a tent meeting by promising that everyone who gave so much would receive a song book autographed by the evangelist. It made some work for the preacher, but it got the money.

One of the hardest places to take a collection is at a union service held out-doors in a park. The people are crowded in from all sides and many of them remain in their automobiles. Being a helper at such meetings it was my lot to take the collection to meet the expense of the platform and the expense of films also used at the services, I fell upon this plan for the collection.

A number of girls were selected before hand to take the offering, having asked them to wear white dresses and red caps. When the time came they were called to the platform and given pint fruit jars which had a hole in the lid, like the ordinary saving banks. The lids had been turned on so tight that they could not be loosed by hand. Each girl was to work quietly through the audience during the service and get the money in the jars. Before leaving the platform, they were shown a beautiful new Testament and were told that the girl getting the most money in her jar would receive the Testament.

Of course they worked. Every girl had her friends who helped her too. Having gotten all the money they could, each girl put her name on a card and put it in the jar and turned it over to

the Finance committee to be counted. At the close of the service the winning girl was called to the platform and presented the Testament.

I have used the fruit jars many times for soliciting for money at large gatherings, at picnics and other places, and they have always given satisfaction. They work well for tag-days too. The money in the can is always visible and helps to get more money. Once at a great patriotic meeting I used about thirty women dressed as the "goddess of liberty" who gave away small flags to all who would put money in their quart jars and and the total amount received was a little over five hundred dollars.

Another plan that may be used in a large audience to get money for some civic cause is to exhibit some nice present to be given to the person that gives the last dollar. Such a present is easily secured from some business man who donates that much to the good cause. There will be much rivalry as to who will keep the collection going for a long time. Always about the time you think the last dollar is in some one else "comes across" especially if the name is announced.

Some good plans that help a church to raise funds for special needs where the campaign is to extend over a period of time which I have used effectively are as follows: One is to use a large clock face with the face divided equally for the amount you wish to raise. Let the minute-hand represent the amount of the subscriptions taken and the hour-hand the amount of cash paid. A good slogan for the clock is, "Will the Clock Strike Twelve?" When it does the total amount has been subscribed and paid.

Another plan is to mark off on a large canvass a big square and divide it thus: If \$1,600 are needed, mark it 40 by 40, letting each square represent a dollar. As the money is subscribed mark out the squares with a blue pencil and as the cash is paid, mark out the blue squares with red and the chart will show at all times the standing of the campaign. A fine slogan for this chart will be, "Make the Church Square with the World."

A plan that always gets a big crowd is to announce that at a certain Sunday night service that the pastor will give away \$10.00. For this service secure \$10.00 in dimes and then state that you need \$500 or the amount which you may need and that you will give a dime to each person who will take it and earn by a certain time \$5.00 for the needed fund. Usually it takes only a short time to give out the money, taking the name and address of each person who is to be a worker.

For a one-day campaign a good plan is to use a quilt and have plenty of one-dollar bills for change and as the one-dollar bills are given to pin them on the quilt and keep on until the quilt is actually covered with one-dollar bills. It will be a nice sum. Just figure it out. If more money is needed than that which will cover one quilt, two quilts may be used, representing different societies or the men and the women.

Another plan is to have a large board marked in squares and have cards tacked on the squares

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This Too Was Oldtime Religion

REV. AUBREY FULLERTON

After all, some of the changes that have taken place in theological thought and religious practice have really and obviously been to the good. They are common ground upon which even extremes now meet. In proof of it, consider the way we all have come within the comparatively short span of American and Canadian church history.

In the name of theology, strong objection was made a little more than one hundred years ago to the introduction of lighting by gas. The first gas company in the United States was organized in Baltimore in 1816, and when it proposed to light the streets and houses it met with a surprising volume of opposition, some of which came from the churches. The theological objection was based on the argument that artificial illumination would be an attempt to interfere with the divine plan of the world, which had pre-ordained that it should be dark during the night time.

So, too, the first proposal to run railway trains in the New World was regarded in religious and educational circles as dangerously anti-Christian. It reads like a romance but nevertheless is true that in 1830 a school board in a small American town gave this reply to a debating society that had asked for audience room: "You are welcome to the use of the schoolhouse to debate all proper questions in, but such things as railroads are impossible and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of 15 miles an hour by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

Changes in church government and management have been in keeping with those in theological interpretations. Less than 200 years ago it was illegal in Connecticut for a minister to preach in another parish than his own, except by special consent of his parishioners, and it is on record that one preacher who unwittingly broke that rule was in consequence unable legally to collect his salary for seven years thereafter.

In some of the Massachusetts towns—for instance, Rowley and Newbury—churchgoers were fined if they sat in other seats than those in which they were put by the selectmen; and they were placed by those all-powerful functionaries according to age, social position, and amounts paid toward church expenses. A church near Boston, dating back to early New England days, has this item in its records to show how they did it:

"Brother Richard Jackson's wife to sit where Sister Kempster was wont to sit. Ester Sparhawk to sit in the place where Mrs. Upham is removed from. Mr. Day to sit in the second seat from the table. Ensign Samuel Green to sit at the Table. Goody Gates to sit at the end of the Deacon's seat. Goody Wines to sit in the Gallery."

Tything men were appointed as town officials to see that the people both went to church and kept awake during service. In at least one case this office was continued until 1854.

If church people in the good old days were restricted in their personal liberties, they retained the right to express their opinions; and on opportunity they exercised it. Nothing was so likely to arouse discussion as a proposal to introduce something new, objection being taken on either religious or economic grounds and not infrequently on both. At Wellfleet, Cape Cod, a sharp controversy once occurred over the installation of a stove in the church. Never before had the sanctuary been heated, except by foot-warmers and the preachers' eloquence, and the innovation was bitterly resented by many of the parishioners who looked upon a stove in church as a sacrilege and an abomination. On the first Sunday after it was set up some of these objectors felt the same and the heat so intensely that they fainted: but there had been no fire in the stove.

Precisely the same situation developed in one of the Connecticut hill towns, as late as 1816. There, too, at least one protesting worshipper was overcome by imaginary heat from a newly installed but fireless stove.

A New Bedford trader who was a regular attendant at church roundabout 1823, and who faithfully kept a diary of the church and community doings, had frequent occasion to note the acts and doctrines of one Debby Otis, who made unceasing war on the New Lights and whose fighting tactics were characteristic of the times. Here is one entry:

"At meeting this morning as Eliza Rotch was passing up the aisle to take her seat on the high seat, Debby Otis moved her seat to block up the passage. Eliza stopped and stood in the aisle for 10 or 15 minutes, then took another seat. After sitting some time she arose and denounced a woe upon those who interposed the work of the Lord and cut poor Debby up very handsomely. Debby and Susan both had a deal to say. In the afternoon Phebe Johnson and Debby had a good deal of spating."

Again: "The scarcity of money and disputes on religious matters are the great topics of conversation throughout the town."

Sabbath observance was, of course, one of the chief fountain-springs of dispute, discussion, and discipline, and severely were the judgments of the parish visited upon the heads of offenders. In 1845, or thereabouts, when one of the pioneer American railroads was newly built, a man was brought before the justice of the peace and fined for removing on Sunday a block of wood that he had found lying across the track.

Even the ministers where held strictly to account on this score. The pastor of Horton, Nova Scotia, in 1820, had serious charges laid against him of "incautioness toward the Sabbath."

One of these was to the effect that he had been heard to say to the local blacksmith on driving away from the church, "Be sure and send me up the harrow teeth tomorrow." It was also charged that he had carried home in his pocket on Sunday a pound of tea that had been given him as a present, and, worse still, he had allowed the public carrier to remove two tubs of butter from his house between 11 and 12 o'clock on a Sunday night because the carrier could not or would not come to get them at 1 o'clock on Monday morning. Eventually this incautious parson was compelled by pressure of Sabbatarian opinion to remove to another field of labor.

Ministers' salaries in the good old days were often—perhaps oftener than not—a subject of negotiation, and close bargains were sometimes driven. In 1809 the church at what is now Moravia, N. Y. was proceeding to pick and settle a new pastor and on asking one likely prospect to name his terms received the following offer in writing:

"If I should settle as your minister, the church and society should obligate themselves by a written contract to pay the first year two hundred and seventy dollars, then to raise ten dollars annually till it get to three hundred and fifty dollars, which shall be considered afterwards as my stated salary. My salary to be paid in produce till the church and society feel themselves able to pay the whole, yearly; then they are to pay me some proportion in money as shall be agreed upon. . . . Produce that I shall want will be annually fifty bushels of wheat, ten bushels of oats, twenty bushels of corn, twenty cwt. of wool, thirty cwt. of flax, four cwt. of pork, and three tons of hay."

The times have changed, too, in the general attitude of church-people toward liquor drinking. The New Bedford diarist referred to a little back tells, in an 1824 entry, of attending the funeral of a relative at which so much wine was drunk that the mourners were "pretty well cut," which is an old style way of saying they were intoxicated.

Only a short half-century ago there was a bibulous habit among the people that touched the church at many points, and quite as matter of course. Workmen making an addition to a church in Ottawa, Ontario, last year found embedded in the masonry a paper, dated 1876, on which were written the names of the five men who had wrought on the original building, the fact that their wages had been 12 cents an hour, and this further record: "The average quantity of whisky drunk on this church, one quart a day."

And what shall be said of music in the church and of people's ideas about its religiousness? The parish of Byfield, Mass., was greatly disturbed in 1768 by proposed changes in the musical service and held meeting after meeting to discuss them. It seems that until then the singing had been congregational only, and a suggestion that a choir be introduced and some instruction given to the people aroused vehement opposition. "If we begin to sing by rule," said the objectors, "the next thing will be to pray by rule." This view prevailed, and the former choirless condition con-

tinued for several years more. In 1775 twenty-one men were appointed to "pitch ye tune," and four years later a number of young women were added by way of experiment. Finally, in 1824—fifty-six years after the discussion began—it was decided by a vote of the parish that a mixed choir was all right, and the arrangement was made permanent. Even then, however, a bass viol was the only musical instrument allowed at the Sunday church services.

Taking Collections

(Continued from page 1416)

with dollars marked on them from one to five. Have the cards numbered or have pictures pasted on them of different objects such as birds, dogs, automobiles, and let the audience call for the card that they want. When the card is removed and turned over, the person getting the card pays the amount written thereon. If one should call for the "automobile" and when it was turned over and \$3.00 was marked thereon, that is the amount that is paid. If the party wants to give more he will call again. This always provokes a good spirit for some old tightwad is always certain to get a card that has \$5.00 on it.

One of the most beautiful collections which I have taken has been at the Christmas and Easter time when the Christmas tree was used. Candles were placed on the trees for as many dollars as we wished to raise. Little girls were used to collect the dollars who delivered them to old Santa Claus who lit a candle for each dollar received. Soon the dark room began to glow with the lighted candles and when the one-hundred were burning, there was present the real Christmas joy. The same plan is used for Easter, with the exception that the Easter angel lights the candles and takes the money.

An offering that always adds a real spirit of worship to a service when money is wanted for some definite purpose is to ask for the people to tithe one-week's income. A certain time for each month or quarter may be stated when this tithe is to be offered. Envelopes should be provided which are just marked "Tithe." When the time comes to present the tithes, the audience should be asked to stand and all who wish to present tithes to come forward to the chancel of the church. A prayer of Thanksgiving is offered by the pastor or by one of the members, and then the offering is placed in a basket on the altar of the church. No plan for raising money that I have ever used seems to make the whole audience feel the sacredness of giving their money to the Lord just like this service does.

When I think sometimes of the little things over which our feet have to pass, the little things which we call sacrifices, I am ashamed as I read of him who, through perils on the deep, through perils from hunger and thirst, through sufferings and illness, a prisoner, pressed forward toward that mark; I am ashamed to say that I have sacrificed aught for Christ.—*Margaret Slattery.*



The Expositor

Editorial Confidences

BISHOP FRANCIS ASBURY

The cover design is a picture of the statue erected to the memory of Francis Asbury, Pioneer Methodist Bishop of America. It stands at the intersection of two roads in Washington, on an avenue leading to the White House.

Francis Asbury, at the age of 26, answered the appeal of Wesley and sailed for "the new world" in 1771. His coming to America was prophetic of a new era, just as the appearance of the statue in Washington to his memory is symbolic of awakening thought and recognition of the service of a true Christian hero, this being the fifteenth statue erected in our Capitol City to the memory of National Heroes and the *only one not a war Hero*. Time has slipped by and we as a nation have been treading the "sheep path" in War Hero worship, allowing the memory of many of our heroic Christian men and women to sink from our thought and vision. Let us give homage to the memory of Francis Asbury, but let us thank God for the men and women with vision who are responsible for the statue in Washington, a symbol of the Church of Christ! a symbol of Christian character! a symbol of peace!

The inscriptions on the base of the Memorial tell us how fully he lived his aim in answering the call, "I am going to live the God, and to bring others so to do."

Inscriptions

1745. Pioneer Methodist Bishop in America. 1816.

In the rear:

The prophet of the long road.

On the left:

If you seek for the results of his labours you will find them in our Christian civilization.

On the right:

His continuous journeyings through cities, villages, and settlements from 1771 to 1816, greatly promoted patriotism, education, morality, and religion in the American Republic.

The Manchester Guardian says of him, "The hunger to serve and save which drove this frail man on over rough roads, by the dim trails in primeval forests, in heat and frost and rain, was deep and unappeasable in him as in Wesley himself. Thousands of miles a year he travelled, mostly on horseback, from the eastern seaboard of Florida, to beyond the Ohio in the unsurveyed West; and the results of his labours are written broad and deep over the whole life of America to-day. When he landed in 1771 the Methodists of the Continent numbered only about three hundred.

When he died 44 years later he left behind him a thoroughly organized church of 214,000 members and more than 2,000 ministers. Their descendants today are to be counted by the million, and in a very real sense Francis Asbury is the father of them all. This is the man whose figure the genius of the sculptor has set up on the road that leads to the White House: "He will stand there while the centuries flee into the past; his reins dangling loose, the mire of forest roads on his wrinkled boots, his old saddle-bags puffed with the effects of the wilderness wayfarer. Always he will hold his Book to his breast, a finger between the pages. And always his poor, tired old horse will bite at a pestering fly on his left knee."

Does the story of this man sent by God give us courage to go abroad as His messengers to "Preach the Gospel to all men?"—W. S. R.

OF THE READING OF BOOKS, WHAT IS THE END?

With the tar bubbling and boiling on the roof of the building next door, from which a sluggish breeze catches an occasional pungent blast to fan through my wide-thrown window and a lazy blue bottle fly zooming passed my face to land with thought destroying persistency midway between my wrist and elbow, I am trying desperately to get the first line of the old missionary hymn, "From Greeland's icy mountains," to run through my head automatically after the manner of some flippant snatch of radio jazz, which unbidden forever crops out relentlessly like measles in an orphan's home. Just the first line. That is all I court. I shall probably be more interested in the second line, come January or February next. Right now there is a cooling alurement in the mental picture of the icy mountains of undeniable refreshment. That I might find some such cool and sheltered spot as might be presented by an overhanging glacier lip, where I might lie back in blessed relief, in cool and comfort and dig into several books whose ceaseless voices have been calling for some time back. That would suffice.

A cozy log fire in an open hearth, an old comfy chair grown through the years to fit one's every angle, and a book. An enticing picture. But, a midsummer day, the shade of an elm or hard maple, a brook babbling by at one's feet, and a book. Aye, there is a picture for the book lover painted by the gods! Summer, outdoors and a book. For what might mortal wish to seek in addition to this? Unless it might be for a better book?

Just what book to read is becoming more and

more of a problem. The choice will vary with the individual, his likes and dislikes, his inclinations, more than likely his deficiencies, be he intent upon self-cultivation. At any rate, I wonder if sometime, somewhere, someone has not said, "Tell me the name of the book you are reading and I'll tell you what you are." If no one claims it, may it be known as mine? For all, however, this one fact holds. I am speaking now to a fellowship of Christian leaders which understands that books are for ones improvement and inspiration, a fellowship which selects its books on that basis. This one fact remains for all. It is not a matter of how much one reads, but how well. The statement I occasionally hear, "I have read the entire Bible ten times," means little to me. I am interested in how you read your Bible rather than how many times.

Recently I had a letter from an *Expositor* reader who was not a little distressed to see how little he had actually accomplished in his volume of reading when compared with a fellow pastor who made the statement over his signature in his local paper, that he had read 3,727 books during the course of the year just ended. If such a statement were to discourage the man who has read fewer books, every man jack of us would be numbered among those present. Ten books a day, seven days a week for 52 weeks, is no little reading, a record, if in truth it be a record, after which the most voracious book worm should not strive and over which he should not be greatly concerned. Why the claim for such a record should perturb any of us is beyond me. What value attaches to it? None that I can see. None, save that doubtful pride found in being able to say, "I done it," and that is the way it would probably be said, for one reading with the speed of ten books a day certainly would have meager time in which to assimilate that which he read, even though it were so major a thing as the matter of tense.

It were better, a thousand times better, were it one book, one worthwhile book read quietly, carefully, thoughtfully during the course of each month than an entire metropolitan library passed in rapid and tongue-tied procession under ones eyes.

The average minister is hardly in position to purchase ten books a day. For money spent, one is rightfully entitled to return on the investment. When that investment is a true investment in books, you get returns on your money only in the manner in which you read the books you buy. To say "I read a thousand books this year" means large investment with little, if any, returns. To say, "I read one book carefully this year" means a small investment, but a whole world of returns. After all I take it that returns are necessary. Just what the returns are is hard to say. Can infinity be bounded? A book, a good book, well read means new strength and vision for you and for them with whom you come in touch. If it has been the proper book it is not without the sphere of reason to say your reading that one book may bring more souls to the Master. Men may write books, but only God can judge of their inherent possibilities.

Let Him judge your reading program and bless it. Why shout from the page of the press of your reading records. Let Him rather than a disinterested public place a valuation upon it.

It is not how much! Braggadoccio is its child! It is just a simple little "how." Upon your answer to How do you read? hangs richness and fullness of life for you and for your fellowmen.

BELOVED AUSTRALIAN PASTOR TO WRITE FOR EXPOSITOR READERS

When a man says, "People thought—so stupid people are—that God was managing His world with big battalions abroad, and all the time He was doing it with beautiful babies at home," he is one whom people will go out of their way to hear, for he has for them a freshness of expression and a depth of inspirational thought which commands respect, attention and meditation.



Rev. Frank W. Boreham
Victoria, Australia

Such a one is the Reverend Frank W. Boreham, of Victoria, Australia, who has brought a world of new joy to those of us who are responsible for *Expositor* contents, by the expression of his willingness to write for *Expositor* readers.

Those of you who know Mr. Boreham personally or through his books need no elaborate introduction. You know that rare treat which is in store for you.

Our libraries have been refreshed and enriched by books written by Mr. Boreham. Among them are to be found, "The Luggage of Life," "Faces in the Fire," "The Golden Milestone," "A Bunch of Everlastings," "Faggots of Torches," "The Other Side of the Hill and Home Again," "The Silver Shadow." In these and many others from the same pen is to be found that atmosphere of gentle and inspiring sincerity which is a mark of the man himself and accounts for the fact that in answer to my letter to Mr. Stevens, of the Abing-

don Press, concerning Mr. Boreham's books, Mr. Stevens writes, "Mr. Boreham's books sell so fast we never have any remainders or stock ends." Little further need be said.—J. M. R.

THE PROPHET FROM ABROAD



Dr. Frederick W. Norwood
Pastor of City Temple, London

Thousands hear his message Sunday after Sunday. "No great question gains impetus until a great personality becomes identified with it. Some one must work for it, some one must suffer for it, and pray for it."

This great preacher has espoused the cause of "World Peace," because he believes the church should lead in reaching this goal. He will lend his energies and personality to this question, so that the truth of it will sink into the hearts of man.

PEACE THROUGH THE EYES OF A BRITISHER

Dr. Frederick W. Norwood, pastor of City Temple, in London, had the subject "The Church's Answer to World Peace" assigned to him for an address before a vast audience of church and state officials in London. He was one of ten speakers. Dr. Norwood said: "Assigning this subject to me was a compliment to me, rather than belief that any man could accept the tremendous responsibility of answering for the Church of Christ in an undertaking so wide-spread, so far-reaching, and so vital to the welfare of the human race."

In conversation with the editor of one of London's leading papers, Dr. Norwood said: "The subject of World Peace will not gain impetus, will not be taken into the heart of man, until some great personality becomes identified with it. Some one must suffer for it, some one must live and pray for it and with it. Peace is a part of the program of Christ for his church on earth. The Church

is the most powerful, most progressive organization on earth today and should lead in the struggle for peace."

"Why don't you do it?" was the editor's answer to Dr. Norwood. "You are the man who knows the crime, the folly, the waste of war. You are the man who knows the heart and the mind of the common man upon whom war subsists, you can represent the church."

"There was the challenge thrown back at me," said Dr. Norwood in his address on World Peace at Chatauqua, New York, Friday, July 23. "What could I do but accept it? I hate war, and I love the common, everyday man. So, I have given myself, my heart and my spirit for next nine months, at least, to reach this common man, to tell him what war really is, what war does to him, and why he should not, must not give his consent to continue the devilish thing. I speak at four places in the States; from a month to six weeks, I shall be in the Dominion; I shall go up and down the length and breadth of Ireland, Scotland, Wales, and England, to cry against the monstrous wrong of war.

"I shall not be happy, I shall not be satisfied with my work, unless some one hates me, unless some persecute me and revile me for what I say, because I know the tremendous strength of the war machine. I know the unlimited amount of money the organized war machine is drawing from the governments of nations, and unless I can awaken this organized effort to its own peril of probable extinction, I shall feel my work for the coming months has gone for naught.

"Don't nod your heads in approval and join hands with me and pass resolutions, and then go hence and forget the weight of the problem before us, That will not do any good. Rather, think about it, talk about it, write about it, until you have come to the root of the problem. Bring out your objections and take your stand for or against it. Knowing that you have the truth about the question out in the light, even though you take your stand against me, will give me a chance to win you over."

Dr. Norwood is an Australian by birth and education. He came first to the Continent during the war. His personal contact with machine gun operators at the front brought him face to face with the futility of vast numbers of men engaged in hurling certain death many miles through the atmosphere into camps and regiments of other men like themselves, equally innocent, but engaged in the same fruitless effort. He resolved then to lend his energies toward abolishing this monstrous evil from the abodes of man. He is endowed with a powerful and magnetic personality, a pleasing, resonant voice, and seemingly unlimited strength.

Has America a great prophet who is willing to enter the race with him?—W.S.R.

Analytical and Synthetical

(Continued from page 1414)

There are advantages, however, belonging to the synthetic method which must not be overlooked.

This method cultivates the homiletical habit. The preacher needs to cultivate this habit. He needs to know where he is treading, what ground lies before him, what his central thought is, and to what it is leading. Divisions are an essential part of a sermon, and when not carried to excess, aid both the preacher and the hearer. Topical preaching is of benefit therefore in this respect: The preacher has a thought around which other thoughts are grouped in the planning and developing of his discourse.

It develops logical and consecutive thought. A sermon should have a beginning, a middle and an end. It should not abound in irrelevances and contradictions. The thought should be logical and consecutive. In this perhaps lies the chief value of the synthetic method of preaching. With one thing to talk upon and not the many, the preacher must, in some sense at least, talk upon the one. One sermon is preferable to many little sermons, or to exhortations about many things.

It is not at variance with the Scriptures. The Bible is full of themes, great single ideas, truths of a synthetical nature, from which sermons may be profitably preached.

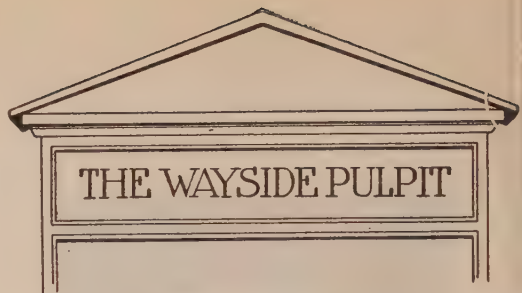
Synthetic preaching presents finally opportunity for the use of rhetoric and art as applied to preaching. There is advantage in theme preaching because of this opportunity, and most certainly the gospel, or the preaching of the gospel, is worthy of all the elegance and art of which men can bestow upon it—elegance and art rightly understood and rightly applied.

The great orators as well as the great preachers of the world have had something upon which they spoke, an idea, or truth, around which their ideas revolved.

To lay hold of some truth, some grand idea, and then build upon it and amplify it—herein lies the opportunity as well as the power of the orator, and the preacher. The synthetic method of preaching seems to present this opportunity. It is not cutting Scripture up into parts, it is deducing from Scripture some truth, which is genuine and building upon it. This seems to give room for the play of rhetoric, and art, properly understood.

The synthetic method implies if it is to be of true worth, a true invention, a true interpretation and delivery with due regard to action and expression.

Both methods, the topical and the textual, have therefore, their advantages and disadvantages, and both have their place in the sphere of homiletics. The advantage or disadvantage of either method depends in no small measure, no doubt, on the qualifications of the individual speaker. Both methods are in almost daily use, and both good and inferior sermons are associated with each method. In looking over the history of preaching, however, it will be found that the synthetic method is, perhaps, the more nearly allied to true art, and has the more permanent and enduring qualities.



To call things by their right names is always a direct contribution to wholesome effects.—*Dr. Charles Parkhurst.*

When it comes to coddling imaginary wrongs, the average person is a faithful nurse.

The man who knows what to do first is master of his day.—*Baptist Bulletin.*

That mountain in front of you is about to climb, not to cast a shadow in which you can sleep.—*F. Bisbee.*

Lakes are kept fresh by giving out what they get. So are spirits.

Lamps do not shine long without oil, nor faces without full reservoirs in the heart.

While one end of your broom is making the earth fresh and bright the other end is sweeping the clouds out of the sky.

The worst darkness is the blind man's, who cannot see what makes it dark. The worst gloom does not know why it is gloomy.

One great secret of cheerfulness is in choosing cheerful friends.

You cannot be cheerful until you forget yourself; you cannot forget yourself until you remember others.—*The Churchman.*

Taffy is better than epitaphy; a youth may become a monster or a minister; the mind is the standard of the man.—*Dr. George Elliott.*

If thou consider what thou art in thyself, thou wilt not care what men say of thee.

Man seeth the countenance, but God looketh into the heart; man considereth the deeds, but God weigheth the intentions.—*Thomas A. Kempis.*

The glory of a good man is the testimony of a good conscience.

Have a good conscience and thou shalt ever have joy.

A good conscience is able to bear very much and is very cheerful in adversities.

An evil conscience is always fearful and unquiet. Sweetly shalt thou rest if thy heart reproach thee not.

Never rejoice but when thou hast done well. . . .

He will easily be content and at peace whose conscience is pure.

Thou art not the more holy for being praised, nor the worse for being dispraised.

True contentment depends not on what we have. A tub was large enough for Diogenes, but a world was too small for Alexander.—*Colton.*

Methods of Church Work

1926 September 1926

S	M	T	W	T	F	S
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

*Go ye into all the world
and preach the Gospel
to every creature. Mark
16, 15.*

THE DUTY OF THE CHURCH

To "preach Christ in season and out of season" is the sole duty of the Christian Church. Only by fulfilling this duty will a church be a blessing to its members and to its community. A church which does not do this, has not the right to call itself a Christian Church.—*Bulletin St. Jacobus Church, Winfield, Long Island.*

SEPTEMBER WORK

After Vacation Greetings
Vacation Experience Gathering
Labor Day
Farmers' Day
Rally Day
League Day
Promotion Day
Opening of Schools
Greeting the Teachers
Farewells to Going Away College Students
Welcoming College Students
Planning the Year's Program
Harvest Home Festival
Mission Study
All-round plans

TO THE MEMBERS OF THE CHURCH

By the Pastor

The warm summer months are coming to a close and the beautiful autumn season draweth nigh. The fall months bring the largest and best opportunity for service. The year's work depends on our plans and organized effort launched at this time. The pastor calls upon every man and woman who has been honored with any position of leadership to put the best thinking and consecrated zeal into the work. Now is the time to gird up our loins and lay prayerfully our plans for the best and largest of which we are capable. It is to be hoped that we shall give a large place to prayer in every organization of the church and for every service. We call upon every member of the church to consecrate his life anew to the Lord. If the fires have burned low upon the altar of our private devotions shall we not come with humble prayer for ourselves and for one another and lay

upon the altar the fuel which God has provided? Of all pitiable things in the world nothing is so pitiable as a church member who has grown cold and become indifferent and an obstructionist to the great interests of our Lord.

The pastor comes back to you with renewed zeal and determination, by the grace of God, to give to the church, and Christ's causes in general his very best. He wishes every member to call upon him when in need and to find an easy approach to request any service or help. You are called upon again to bear the pastor up in your prayers and sympathetically co-operate with one another in the tender bonds of fellowship and Christian love. Pray for the officers and laborers in your church and cultivate the spirit of sympathetic helpfulness.

May the Christ who abounds in all things bless you richly and lead you in every good work and into a fuller life of joy and service.—*The Herald, Fort Smith, Arkansas.*

GREETINGS BY LETTER

Dear Friend:

I hope you had a very pleasant and most profitable summer, and that you have the necessary vigor for such duties as may be yours to perform during the Fall and Winter.

Sunday, September 5th, we enter upon our Winter schedule of church work. The different societies have taken up again the activities which they omitted during the vacation period. Our Sunday School is better equipped for its work than ever before, and additional equipment is on the way. In the church services, the choir is in position to render the best music. Our schedule of Sunday services is:

Morning Service	-	-	-	-	10:30
Sunday School	-	-	-	-	2:30
Evening Service	-	-	-	-	7:30

I shall count it a favor if you will allow me to greet you at one or two or all of these services this Sunday and every succeeding Sunday.

Sincerely,

W. L. Stough
Atonement, Philadelphia, Pa.

OPENING DAY

Vacation is over, and we are home again. With many of us it has been a pleasant season of relaxation, recreation and recuperation. We have found pleasure and profit in a change of scenes and surroundings and occupation. The days passed quickly and pleasantly. But the test of the value of a vacation is not in the pleasure which has been experienced, but rather in the increased interest

with which we come back to the real duties and labors which await our return. We leave our work for a while that we may come back to it again with larger strength and a better heart.

We trust that it is with this increased spirit of interest and strength renewed that we have come back to our church and Sunday School, and every work and duty which our hearts and hands find to do. It is with peculiar interest that we have returned this year to find a church and Sunday School rooms renovated and made clean and beautiful for our coming. We ought to be very happy. We ought to appreciate the labors of those who have brought about this beautiful transformation. The majority of us do not fully enough realize what a beautiful, commodious and inspiring place we have in which to meet for the worship of God and for the various religious and social activities which properly and profitably engage our time. Let us not grow unmindful of our advantages and privileges in respect to the house of God.

Coming back from our vacation is like beginning a new year, and our coming back this year under the delightful circumstances of a beautified church ought to make us feel a keen interest in the opening day of our church activities. It is a time not only for cordial greetings, but a time when we will bring the best that we have of ability and possession and put it at the Lord's disposal, in the spirit of Isaiah when he said, "Here am I, send me." We can all make some valuable contribution for the increased success of our church and Sunday School. Let us be faithful and diligent in the use which we make of the talents which have been committed to our trust. This year, the twelfth year since we came into possession of this beautiful church plant and equipment, ought to be the best, the most prosperous in the history of Trinity congregation. This calls for an enthusiastic devotion on the part of us all. It calls for regularity, punctuality, liberality on the part of the entire membership of the church. It calls for earnest and believing prayer, and for diligent labors of hand and heart. But this is not too much for us to give, and it is not more than our Master has a right to expect of us. Let us not forget the incentive which His love offers and the encouragement which is found in His exceeding great and precious promises.—*Bulletin Trinity Church, Akron, Ohio.*

VACATION EXPERIENCES

The Pastor who has been away from home on vacation should have much of interest to bring to his people. Members of the congregation who have journeyed afar are eagerly awaiting the opportunity to tell about the vacation. Why not get all of our church members together, old and young alike, for they will all enjoy it, and have a "Goodfellowship" meeting. Those of your members who have been to places unknown to a large number of your members will have much to pass on. Others will enjoy a new version of what they themselves have experienced. Let us tell about the things we have learned, we shall all like one

another a little more for having told and again having listened.

A VACATION LETTER

Dear Friends:

Meet the new minister of St. John's, Sunday.

Your old minister got lost somewhere in the Grand Canyon of the Colorado, Friday, August 17th, for no one can stand upon the brink of that indescribable chasm and ever be the same as he was before he viewed its awful glory. There one realizes, partially at least, that "eye hath not seen, nor ear heard the things that God hath reserved for them that love Him," and your old minister caught a new insight into that dark saying: "Enoch walked with God, and he was not, for God took him."

Your old minister awoke to the hell of the here and now at 5:00 o'clock the next morning in Needles, where the thermometer had registered 128 in the shade the day before, and had cooled a few degrees in the night.

But even Hell has its limitations; one can escape, and in a few hours your minister felt the healing, regenerating breezes of the Pacific in the City of the Angels.

A week end's rest put him in fine fettle for activities of sight-seeing and contacts with the handiwork of God—the Grand Canyon of the Colorado.

On the Shores of Coronado he heard the waves whispering lost memories of the heroism of *Frag Junipers Serra*, and from these to *Mission San Juan Capistrano* over *El Camino Real* he followed the mystic footsteps of those devoted old Franciscans, who, with the patience of Job, redeemed the waste places about their lovely old Missions, and made the desert blossom like the rose; taught the Indians the art of peace, leaving a heritage incorruptible all the way from San Diego to San Francisco.

He rose over the hills of Diablo and saw the fruitful inland Empire of the San Joaquin valley stretching its ample expanse of level plane for sixty miles eastward to the mother mountains, and from north to south where snow-capped peaks send life-giving breath to the parched sands of Bakersfield where the black gold flows for the power of a nation's mobility.

He stood on *Mr. Tamalpico* and caught new visions of a promised land, and in the cathedral silence of Muir Woods, communed with the Spirit of the Creator.

San Francisco wove its spell of color and sound into the fabric of his dreams, and he passed with new impulses through the Golden Gates to the bosom of the Pacific to dream dreams that only succeeding generations can realize.

The charmed Land claimed his reverent homage, and the spell of "The Mountain that was God" reminded him that if America does not exist for Religion's sake, she has no claim for existence.

Back across the trails that saw the westward sweep of Empire, he comes to you with a message from a heart quickened to but one desire—to make you feel that it is good to be alive today, to dream, to dare, to do, and to be.

Faithfully, *Walter Henry McPherson*

LABOR DAY, SEPTEMBER 6

The endless publicity given Labor Organizations, Labor Problems, the short-hour day, strikes, unjust treatment of labor, and kindred topics, leads many of us to the conclusion that "Labor" brings in its wake all of the unpleasant things of which we read. Some of us believe that Labor day has been set apart as a national holiday for the benefit of shop-men, contract laborers, and day laborers, and in order to make a spiritual impression upon these particular groups of men we must strive to gather a sufficient number of them somewhere, somehow to warrant our preaching to them a sermon on the blessings of labor. Labor to them is "hard work."

Let us examine our daily routine, and we shall find that our days consist of "hard work," which is labor. On this basis, Labor Day is for all of us who spend our days and energies doing something to make the world a better place for those about us. There are few among us who can lay claim to knowing an individual, be he classed as laborer or capitalist, who does not in some degree work toward the common goal of humankind, offering something which people desire in their quest for happiness. On this basis, then, we are all laborers and can talk "with" our fellow laborers about the blessings of labor, instead of "to" them. The man who has money and employs workers belongs to the group just as much as does the man who stokes his furnace for him. Should the employer whose money is back of the enterprise cease to labor, the workers would soon be forced to seek work elsewhere.

Many live ministers know that this day is looked upon as a day for "a family outing" by hundreds, and plans are made to fit in with the family outing idea.

Plans are formulated several weeks before Labor Day by the pastor with the assistance of several capable men and several women. A good outing spot is chosen, preferably near a good stream or lake. Transportation is provided for those members who are not in possession of machines, and room is allowed for visitors; food for sale, particularly sandwiches and fruit, in addition to that furnished by the families in their lunch baskets, and popcorn for the children; lemonade, orangeade, pop. and gingerale, in addition to coffee and water; young men and women are invited to work out a schedule of races and games in which old and young can have a part; Now, we have a plan for the fun, let us find the most likely place on the day's program for the spiritual tonic. Prayer will have a place, of course, and many of our readers call upon lay members for these prayers. The pastor's message may be one based on evidences in the Bible of "Jesus a laborer," or the joy he himself finds in his labors, or the benefit of work to the community, the race, and the individual.

When you have your plan made, announcements may appear in the local newspapers, the Labor Day program printed in the church calendar, letters or cards may be mailed out, and announcement made in all group meetings.

Let us know what your plans for this important

day are, how you worked them out, and let us tell hundreds of other ministers about your success. Let us lend a helping hand. Mail the programs and announcements to *The Expositor*, 710 Caxton Building, Cleveland, Ohio.

LABOR

We serve no God whose work is done,
Who rests within His firmament;
Our God, His labors, but begun,
Toils evermore, with power unspent,
... And man goes forward proud and free,
God's present purpose to fulfill.—*T. C. Clark*
—*From Rev. A. B. Churchman*

LABOR VERSUS IDLENESS

Labor is honorable; it is man's appointed lot. The man who is too lazy to work reflects dishonor upon his race. Adam had to work, even before he fell. He was commanded to dress the garden and keep it. After he fell he had to work much harder, so as to extract from the earth a living for himself and his.

Man is especially fitted for labor. He can adapt himself to all forms of profitable industry. Moreover labor is a blessing to man. It insures for him good health, good morals, good food, and a comfortable home.

Idleness is a curse to man. Compare the conditions of the idle savages with that of the industrious civilized and enlightened. Idleness is the hotbed of vice and crime. Labor insures cleanliness and uprightness of life, a clear conscience and a healthy, sound, refreshing sleep. Blessed is the man who works.—*Rev. F. A. Muesch.*

SUCCESS

I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
But scorns vain custom's outgrown laws;
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself, as man alone,
As good as king upon a throne;
Who, battling 'gainst each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet,
Who only lives the world to bless,
Can never fail—he is Success.

—*Henry Victor Morgan*

BROADEN YOUR LIFE

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen they cords, and strengthen thy stakes."

The speaker's voice, ringing with command, startled the woman. She had come into the church merely to hear the music and get away from herself for a few minutes. She had not expected a message—if she had confessed the truth, she

would have said that she did not want to hear a message. Her life was narrow and grimy, and she had grown bitter over it. She could have been gracious and charming and happy, too, she said to herself often, if she had had opportunities like other people.

"Oh, these pitiful, narrow tents of ours," went on the speaker's voice. "One tiny room in them, and that full of Self; one altar in them, and that dedicated to Self; the curtains drawn close lest any of the beauty of God's universe steal in; what a dwelling place for a human soul! Where is thy brother in this tent of yours? No corner for him anywhere. Where the meal for the stranger, who, lonely and heart-sore, passes by each day? Where the work-shop and the study room? Where the altar to the Living God? There is no excuse for you. The loneliest of you knows that hungering hearts have passed your door, and you have not fed them. The most ignorant of you knows that God's word gives wisdom, and you have not accepted it. The poorest of you knows that God offers you Himself, and you have refused Him. Stretch forth the curtains of thine habitations and give your poor, cramped lives a chance."

The woman in the back seat covered her face. She had had her message.—*Selected.*

THE GROWING MAN

—That a growing man matures; a man who stops growing crystallizes.

—That the world has an overplus of men who could if they would—but won't.

—That if you can see some good in everybody, nearly everybody will see some good in you.

—That grouchy heart never extends glad hand.

—That the world is not lacking in mother love, what is sorely needed is more brotherly love.

—*One Weekly Visitor*

FROM A LABOR DAY PROGRAM

Three stone cutters chipped away at the stones of the great Cathedral walls. The first said he was working for ten dollars a day, the second that he was working for the contractors by whom he was employed, but the third, with the glint of vision in his eyes, proclaimed that he was helping to build the great cathedral. Fellow traveler on life's journey, what are you helping to build? Thank God for work!

Work! Thank God for the swing of it,

For the clanging, hammering ring of it,

Draining the swamps and blasting the hills,

Doing whatever the spirit wills.

Rending a continent apart

To answer the dream of the master's heart,

Thank God for a world where none may shirk!

Thank God for the splendor of work!

—*Angela Morgan*

Community Singing

Vocal Selections

Brief, Religious Addresses

will be held on the deck forward, near the orchestra, just after leaving Yonkers on the up trip also a similar service on the down steamer, shortly after leaving Indian Point.

A short religious service will be held in the Auditorium at Indian Point at 2:45 p.m., Day-

light Saving Time. The Army Church Call will be sounded on the Trumpet just before the meeting.

A cordial invitation is extended to all.

A Pleasant Trip For All!

We have planned this for today. But experience teaches us that we cannot accomplish this alone. We need your help. Victrolas and other musical instruments annoy passengers seeking rest from city noises. Please do not use them. Dancing and card playing are not allowed on our boat. A chair or camp stool is provided for each passenger. If you use more than the one you sit on some one else may have to stand. That would not be fair, would it? Seats cannot be reserved by leaving personal property upon them. *Please Remember* that these rules are made for *your* comfort as well as for of that your fellow passengers. The young people, especially the young women, can help by discouraging any boisterous or immodest behaviour. We have found that the American crowd is the best crowd on earth because it is good natured and not so selfish as crowds elsewhere. Be an American! Be unselfish. Have a good time!—*Rev. Arthur B. Churchman.*

LABOR

Labor is rest for the sorrows that greet us;

Rest from all petty vexations that meet us.

Lie not down wearied 'neath the woe's weeping willow;

Work with stout heart and a resolute will.

—*Osgood*

CHRIST AND LABOR DAY

It is not a good thing for class to be arrayed against class, as "Capital" against "Labor," or Labor against Capital; nor is there so much of this, in theory or in practice, as some try to make themselves, and others, believe. In a very large number of personal cases there is a Christian contentment with the lot in which one is found, and a Christian regard and love for others. This should be universal, and this is a normal condition or attitude for every individual.

The spirit of class antagonism to some degree is very largely the result of efforts made by professional agitators who are never happier than when they are stirring up bitter feelings among men who would naturally be friends, and who, themselves, profit by the antagonisms that are thus created.

A great many persons belong to both classes at the same time, and nearly all belong to them both in the course of a lifetime. Many work hard to accumulate a little capital, and then employ others to help while they themselves continue to work as hard as they ever did before. Some of the most strenuous workers are among those who, at the same time, are employers. Many who are working hard will accumulate something and become employers, or capitalists, in a small or large way.

The best rule for the regulation of the conditions among those who constitute the two classes of capitalists and laborers, or employers and employees, is the Golden Rule as enunciated by

Christ. If all would live according to these words, "Whatsoever ye would that men should do unto you, do ye even so to them," there would be good feeling and good results everywhere.—*Herald and Presbyterian.*

FARMERS' DAY

Dr. G. M. Calhoun planned for a special program to attract the people within a given radius of his church. He says: "This went across big. The best special day feature I ever attempted. Mailed the following program to all farmers in a radius of fifteen miles."

FARMERS' DAY

in the

METHODIST CHURCH

Watertown, So. Dak.

Program

10:30 Address—"The Nation's Debt to the Farmer"—*Dr. G. M. Calhoun*

12:00 Church School

1:00 Picnic Dinner—Dining Room

2:30 Organ Recital—*Miss Bertha Taecker*

3:00 Address—"Building the Farm Home"—

Dr. C. W. Pugsley, Pres. State College

The church will be honored to have the farmers and their families as guests to enjoy this program

Special music will be rendered by two large chorus choirs

Bring your basket dinner. The church will provide coffee. Your presence will be greatly appreciated. We are sure you will enjoy the day.

The program was made in the shape of a four-page folder. The above announcement on the first page, the inside bore cuts of pictures of farm life and some of the church buildings and church activities. The cuts were 1½ by 3 inches, and by mortising them, there was room for nine scenes on the small folder. There were scenes of a family group in a farmyard, showing horses and barn; a hay-making scene; barnyard scene with horsemen driving cattle; a grain field with house and barn in the distance; a threshing scene, close-up; a flock of sheep outside the barn; an up-to-date group of farm buildings; a barn, silo, and herd of cattle in the yard; while the center of the page was given to a picture of the church where the program was offered.

You might select for your cuts any scenes of interest to your community. If you work and live in a mining region, adapt the idea, and have a Miners' Day; if in a lumber territory, have a Lumbermans' Day.

RALLY DAY

The date for your Rally Day must depend upon the plans of the individual congregation. Set the date far enough ahead so you can appoint a committee to work out plans in detail, and advertise them well. Several weeks are required for the advertising alone. The local papers, the parish paper, the Sunday program, may all be pressed into service for advertising the Rally. Members of the Sunday School and young peoples' organizations will vie with one another in dis-

tributing doorknob hangers, car cards, buttons and tags. You can secure new ideas to serve you for Rally advertising by writing to the Meigs Publishing Co., Wm. H. Dietz Co., The Good-enough & Wolglum Co., The Woolverton Printing Co., and the Standard Publishing Co.

Do not forget the value of cuts and drawings in your advertising matter. If you do not have someone in your congregation who can make illustrations for you, write to companies advertising cuts for sale.

STP! LOOK! LISGEN!

STOP! LOOK! LISTEN!



IT'S COMING

Clear the Track—For Sunday, September 27

—*Bulletin Third Baptist Church, St. Louis*

RALLY DAY IS COMING

Sunday, September 27th, has been selected as our annual Rally Day, and a special committee is working out plans to make it a day not only to look forward to, but also back to.

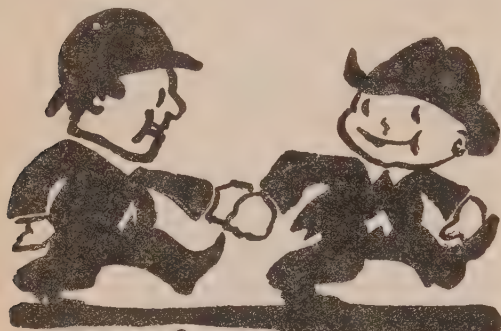
At that time all the boys, girls, men and women, who have faithfully attended Bible school during the past year, not missing more than three Sundays, will be awarded a Robert Drake diploma. Officers for the coming year will also be installed at that time. Souvenirs will be presented to keep as reminders during the year. Other numbers feature the program.

Everybody is invited and expected to come, for the whole church family of St. Peter's will be needed at this Rally and Get Together Meeting. So come—join us—All Aboard—*The Pilot, Amherst, Ohio.*

DO YOU ACCEPT THE CHALLENGE?

So plan Rally Day that its influence may carry on into the years to come. Someone has very

ably said: "The day does not exist for itself. The Rally is not for a single day. It is a joyful, enthusiastic, purposeful start on a full year's work. It is a challenge to a bigger program for the whole work of the school—larger numbers, more clearly defined aims, increased efficiency." Let every class have a definite aim for Rally Day and after! Do you accept the challenge?—*Bulletin Third Baptist Church, St. Louis.*



BRING HIM ALONG

Yes, and Bring Her
N-E-X-T S-U-N-D-A-Y
 Rally for Service
 Attendance of Every Member
 Largest Attendance of Visitors
 Lasting Impressions Made
 You Are Included
 Delightful Program
 At All the Services
 You Must Not Miss
 —*Bulletin Third Baptist Church, St. Louis*



Dear Friend:

Next Sunday, September 13th, is Rally Day for the Sunday School and "Go-to-Church" Sunday for old and young at the

Trinity Lutheran Church

Come, let us worship the Lord together on Sundays and work for His cause by joining at least one

of the church societies. Thus you also assume some responsibility for the work in His vineyard.

Give the Good Shepherd a chance to save your soul. Say no longer with the saddened psalmist: "No man cares for my soul." (Ps. 142) For Christ cares—all Christians care—your friends care. So read the 23rd Psalm and John 10, and then come to Church Sunday.

In the name of the Divine Shepherd of souls who says: "Constrain them to come in," the pastor and officers of Trinity Church welcome you and yours. Come and get acquainted with our church family; soon we trust you will join us. For this is the will of the Lord of the Church.

Sunday School rally, 9:45 a.m. Services, 11:00 a.m. and 7:45 p.m.

Faithfully yours,
Selmer A. Tallakson, Pastor

OUR MISSIONARIES

These persons are credited with having brought New Scholars into the Sunday School. In case more than one scholar was brought by one person, the member is indicated thus (2).

(Print names of every child and adult who has brought a member into the Sunday School.)

WANTED—MISSIONARIES

We want a Missionary Force sufficiently large to add at least

One Hundred New Scholars
 to the membership of our school during the new Sunday School year. Each missionary will be made the recipient of

A Handsome Reward

—*Atonement Lutheran Church, Philadelphia*

LEAGUE DAY

All present and former members of the Young People's League will celebrate League Day on Sunday, September 12, at 7:30 p.m. The program committee of the Y. P. L. is working out a fine program. A good speaker will be invited. Every member and friend of our church is invited and should encourage our young people by attending this "birthday party." Let's make it a Big Day.

Invitation

LEAGUE DAY

Sunday, September 12

Service and Program

7:30 p.m.

BE PRESENT

Evangelical Church of the Redeemer
Parrish and Bender Aves. Hamilton, Ohio
Rev. Askan Stueler, D.D. Pastor.

THE SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

It will take place the first week of November. It will be participated in by all the Baptist churches of St. Louis. It will be the biggest co-

operative effort we have ever had in the city. It ought to add one thousand to our Sunday School. Let US get ready for the great campaign by enlarging NOW in every class and department.—*Third Baptist, St. Louis.*

COMING—TWO BIG DAYS IN S. S.

September 26, or the fourth and last Sunday in the month, will be **Promotion Day**, in all other Southern Methodism, except in schools where the program is necessarily delayed. We will likely observe the regular day, the fourth Sunday in this month. The teachers are busy getting ready for the promotion work. The superintendent is preparing the program, which will be presented in the main auditorium on the morning of the above named Sunday. It will be an interesting program. Let all the membership of the school be on hand every Sunday morning between now and then and help to make the record the best possible. Vacation days are over. Let's get busy in making ready for the new fiscal year which begins on October 1. Let's plan to make the record for the incoming year far above any in the history of this Sunday School. We can, and if

each one will do his part—officer, teacher and pupil alike—we will.

Then on October 11 we will have **Rally Day** observed by the entire school. Already plans are in hand for this program. The superintendent plans to announce some of these next Sunday and is calling on every member of the school to be present to hear and take a part as may be assigned. We are planning for *Big Things* for the new fiscal year. *Now! All Together—Let's Go! One Hundred Added to Our Roll Before Christmas!*—*Bulletin M. E. Church, Brownsville, Texas.*

PROMOTION DAY

was last Sunday in Sunday School. The following 15 children were promoted from the Primary to the Main Department. Each one received an American Standard Bible as a gift from the Sunday School.

(Print names of scholars promoted)

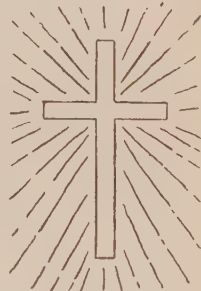
—Church Bulletin

FOR YOUR BULLETIN

He will never fail us, He will not forsake;
His eternal covenant, He will never break,



**Go Ye
Into All The World
And
Preach The Gospel**



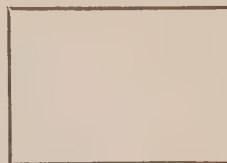
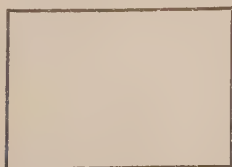
Do Something for Somebody

A Good Prescription

THIS was the wise and effective prescription given by a physician to a rich woman whose only ill was too much ease. The washerwoman said it cured her mistress. Of course for the quickest, easiest, and most effectual way out of self is to get to work by helping to bring blessing and the spirit of Christ to others. It is in accord with that true wisdom and correct science which tells us when we are in danger of freezing to keep on walking. Parents, teachers, scholars, friends, help to make this Sunday School bigger and better—make a test of

A Good Prescription

Do Something for Somebody



(Blank space on one side is for the number of Sunday School members you have; the other is for the number you are striving for on Rally Day.)—*Rev. W. L. Stough, Philadelphia.*

Resting on His promise, what have we to fear?
God is all-sufficient for the coming year!

Onward, then, etc. Amen.—*Selected*

OPENING OF SCHOOL YEAR 1926-1927

The church concerns itself with every social question and event. The opening of schools causes a tremendous exodus of young people from our homes into local schools, and from our homes and villages into boarding schools and colleges. Likewise, it brings to our communities students and teachers from afar. Let us endeavor to enrich our immediate circle by securing the attendance and membership of these young people. Their interests differ from our own, they are blessed with enthusiasm and vitality and will help us to "go over the top" in any undertaking to which we can win their support. Many of the teachers have musical training in addition to other accomplishments which may be a fine asset to our churches.

A "Get Acquainted" party should be planned as soon after the arrival of the teachers as you can do so. The gathering may be planned for the church parlor, the parsonage, or the home of one of the church members. If your church parlors will accommodate the visitors, you will gain a point in having your gathering there, since they will learn the location of your church and associate the people and the pastor with it. Music and refreshments are the chief attractions for such an informal gathering. Do not overwhelm the visitors with speeches, requests for enlistment and praise of the town and church. Allow them to get their bearings, but do not relax your vigilance and effort to secure their goodwill and membership. See that announcements of all programs and services are delivered to them. If you cannot do this yourself, one of the little ones of the Sunday School will have a strong appeal. When you plan an outing in the congregation, remember the students will draw the teachers, and the presence of a teacher will draw many students.

OUR PUBLIC SCHOOL TEACHERS

How fine it was Wednesday evening to see the members and attendants of our church who are teaching in our public schools this year sitting about the banquet table and meeting together for our evening meeting. This is the third annual meeting they have had.

Those representing us in the public schools are: (Names of teachers attending.)—*Bulletin M. E. Church, Le Sueur, Minn.*

SEVENTEEN STUDENTS AFFILIATE WITH THE CHURCH ON THE FIRST SUNDAY IN KNOXVILLE

The Pastor says that last Sunday was one of the best days our Church has ever had. One big reason for this statement is to be found in the fine group of young men and women who, on their first Sunday in our city, walked down the church aisle and bore witness to their loyalty to Christ. The reluctance of many Christian people to let

their light shine is the one thing that is stifling the church, and hindering progress in the Kingdom of God. Hence, when a great group of Christian young people voluntarily take their stand for the church the Pastor and entire congregation are much encouraged.

Students Who Joined Last Sunday

(Names of 17 students with home address.)

Others Who Joined Last Sunday

(Names of other new members are printed here.)

—*First Baptist Church, Knoxville, Tenn.*

A WELCOME MESSAGE

The following message occupied the whole first page of the Sunday Service program of the First Baptist Church, Knoxville, Tenn.

A Message from President Morgan

"The University is doing everything it can to promote affiliation of the students with the church of their families. This is the most important contact that the students can make during their stay in the University. We are working to that end, and we appreciate the hearty co-operation on the part of the churches in carrying out this program."

WE SAY GOOD-BYE

to the large group of young folks who leave us this month for College. They leave quite a hole in our ranks, but that simply means we must win others to take their places. May God richly bless these young people as they prepare themselves for greater service in the world.—*Rev. N. W. Geist-weit.*

IN OUR COLLEGES

A number of our young people have already begun their College work for this year.

Those who are to be in college this year are as follows:

Name of student—Name of school.

(It is well to give generous space to printing all names of students and schools in full.)—*Selected.*

OUR COLLEGE CROWD

Never have we enjoyed the presence of our college students on vacation more than this summer. We are proud of them and rejoice in the fact that as they return to Miami it has been with even larger appreciation for the church and the things for which the church stands than they had when they left for school last year. We rejoice in their extended opportunities and pray for them the truest possible success in their year's work.—*Bulletin, White Temple, Miami.*

THOUGHT FOR THE DAY

If a man empties his purse into his head, no man can take it away from him; an investment in knowledge always pays the best interest.—*Franklin.*

THE "KIT"

A generous portion of time should be given to recreation in planning a program for a young people's frolic at any time of year. Games may be adapted for out-of-door meetings or the gym-

nasium. A little booklet, "The Kit," published by Lynn Rohrbough, 510 Wellington Ave., Chicago, may be of service to ministers and committees who have young people's programs to plan. The cost is 25 cents for one copy.

OUR CHURCH SCHOOL PROGRAM OF EXPRESSION

I. Through the Entire Year

1. Primary Department offerings to Midori Kindergarten in Japan.
2. Juniors and Intermediates—Club meetings (handwork and games), hikes.
3. Young People—Monthly offering to Japan and Texas.
Ushering in church.
Teaching Sunday School classes.
Monthly parties.
4. Adult Class—Subscription to Leader for Speedway.
5. \$2 a month to Peter McCarthy mission.
6. Sunday School papers to Soldiers' Orphans' Home at Normal.
7. Special programs by pupils on special days.
8. Flowers and surprise bags to sick.

II. Seasonal

- October—Hallowe'en Parties in both departments.
November—Harvest Home for Soldiers. Special Japan offering.
December—Near East Golden Rule Offering.
Toys and Clothing to Public Health Council.
Christmas pageant.
Primary Christmas party.
February—Special offering for Suffolk Normal Training School.
Primary Valentine party.
March or April—Easter baskets for shut-ins (made by Juniors and Intermediates, filled by Kindergarten and Primary children, delivered by Young People.)
Primary Easter party. —*A Parish Paper*

GOSSIP NIGHT

A public discussion of the program which has been presented for this year. What shall we do about it? Come and discuss it together. What you decide will determine the program for the winter.—*Rev. H. N. Geistweit.*

SEPTEMBER PROGRAM The English Lutheran Church Painesville, Ohio

cordially invites you to the following Services:

- September 5th. 3:00 p.m.
Annual Mission Festival, at Luth's Woods, Elm St.
Sermon by *Pastor W. Bischof, of Cleveland*
September 12th 7:30 p.m.
"The Finding of the Book"
National Lutheran Publicity Service
September 19th 10:00 a.m.
"The Sin of Despising Little Ones"
Sunday School Rally Day
September 26th 7:30 p.m.
"A Man's Religion Put to the Test"
October 3rd 10:00 a.m.
Thirtieth Anniversary of the Congregation
"We Preach Christ Crucified"

A WEEK OF RE-ENLISTMENT

September 12 to 19

A reliable statistician has told us that our churches are less than fifty per cent efficient. Looking over our list of members—we have 596—and comparing that with our attendance, this is about true of us. During the summer many are away; others think it too hot to go to church; organizations lose heavily in attendance and the general efficiency of our church drops far below even the 50 per cent basis. September is here. September in the Church Program stands for Rally Day and our purpose this year is not only to have one day designated by that term, but the entire month is to be a Rally month. Rally means (in Latin) to bind together again and that is exactly what we are to do. Our efforts during September shall be to gather together our people into the church and its organizations and to strengthen them for the year of work immediately before us.

The Evangelistic Committee has decided that as an aid to this work we set aside an entire week for the *Re-Winning of Souls*. The Leaders' Conference heartily endorsed this plan and are anxious to do their share. Meetings are to be held every evening of Re-Enlistment Week with the exception of Saturday night. The purpose will be three-fold:

1. To re-consecrate ourselves to follow Christ.
2. To re-enlist the many who belong to the church but seldom or never attend.
3. To win outsiders for our Saviour Jesus.

The program for the week is designed to meet this purpose. Special stress will be laid on the duties and privileges of Church Membership. The series of talks by the pastor will tend toward the educational, spiritual and missionary uplift of every hearer. The meetings will be of a predominantly evangelistic nature.

You ask how you might help make this Re-Enlistment Week a real soul-winning season? The first request I have to make is for your *prayers*. No real revival was ever enjoyed without prayer. The second request is your presence at every session. Set aside the week for the Lord. Give Him full power with you for six consecutive days. Allow yourself to be fully led and guided by Him. Then He will come to you and bless you more abundantly than ever. Thirdly, see to it that someone who has not yet made the definite decision for Jesus comes to these meetings. Use every opportunity to invite and every possibility to win family and friends for Jesus. If we will measure up to these requests our meetings will be successful and much power will come to us through Re-Enlistment Week.—*Rev. V. R. Pearson.*

LOOKING AHEAD

At the present writing we are not in a position to make definite plans for church activities in October. While plans are under consideration, they have not yet matured to a degree where they could be published at this time. So much we can say, however, that we will try to make the coming fall, winter and spring a time of special effort to bring our church into the forefront and keep it

there. To do that we need the whole-hearted support of the members of the congregation. We cannot put on a program and hope to make it a successful one unless we receive all the co-operation the congregation can give. It is our intention to put forth special effort to make the night services appealing to our own people and to others who have no church home. The morning services will be our main services, of course, but the night services have too long been regarded as a sort of step-child of the church.

Have you ever thought that there are hundreds of people in our city who have no church home and who will very seldom if ever attend the services of a Sunday morning? These people will usually, if they attend at all, go to the night services in the different churches, and as a large church it is our duty to offer something which will help draw them in. Let it be understood, however, that we will use no special bait which is not in good keeping with the sanctity of God's House. By putting on vaudeville programs, pulling startling stunts, we could no doubt fill our church auditorium to capacity every Sunday night. But to what purpose would that be? What the people want and what they need is not a modification of worldly entertainment, but the Gospel of Jesus Christ which alone can save sinners.

We will endeavor to secure good speakers, special music and other attractions which are in keeping with divine worship. As it will be impossible at all times for us to advertise these special numbers because of the shortness of time in which arrangements must be made, our members should make up their minds right now that they will not miss any more of these services than they can help.

Above all, we hope that none of our members will stage counter-attractions for Sunday nights, by which they will keep themselves and others from attending these services.

As far as possible we will announce all special features, but as stated above, it will not be possible to do so at all times. If you miss a service therefore it may be you will miss just what you would have wanted to hear.

Do you know that there are only a few churches in our city in which the Sunday night services have been attended as they should be, and that our church is not numbered among these few?

Give us your help and let us see if we cannot get into the class of those churches whose auditorium is filled on Sunday night as well as on Sunday morning.

Unfortunately we will not be able to begin putting on our fall and winter program until the third Sunday night in October. October 11th the pastor will be absent, attending the General Conference at St. Louis, Missouri. But OCTOBER 18th will be Home Coming Day in our church, and we want every member to be there, both morning and night.

Watch the next issue of the "Visitor" for particulars.—*Church Visitor, New Albany, Indiana.*

THE HARVEST HOME FESTIVAL

Plans for the fall festival will soon be under

way. The date for the festival and the program will be largely determined by the chief interest of the community and the geographical location of your field. Northern locations have a short fall season, and plans for activities that take into consideration outdoor sports are of necessity early in fall.

Many churches are planning their fall festival in connection with the "financial" and "worker's" enlistment drive. When the festival is planned before the drive, the enthusiasm worked up will cause many people to enlarge their subscription. The festival is considered a wholesome closing for the fall drive by many church committees. An afternoon and evening of worship and fun help to smooth down the tension of the financial canvass and causes many to feel thankful for having had a part in the activities preceding the festival.

Those who take a special interest in the church program may be considered the guests of honor at the festival service, and marked for special attention when this can be worked into the program.

Remember, we are dealing with human beings who like to know and feel we appreciate their loyalty and effort.

WANTED—A FESTIVAL PROGRAM

Yesterday we had our Harvest Festival service. This is our second of such services. I am wondering if you cannot put something in your next year's September issue along this line. I know it will be harder to make it different for the third time. Hence, this request.—*Rev. Herbert Marsh.*

OUR GIFTS

The church will be decorated on Sunday afternoon for the Harvest Home Festival, to be held on Sunday evening. Bring your flowers on Sunday rather than on Saturday. Fruits, vegetables, etc., can be brought on Saturday afternoon and up to and inclusive of 8:00 p.m. Remember, your gifts will go to the orphans.

The Loose Plate Offering

on Sunday evening will be sent to the Lloydsville Orphans' Home. A generous free-will offering will help many a child whose only support is your Christian love expressed in this manner.—*Bulletin Gethsemane Church, Philadelphia.*

MISSION STUDY

Rev. H. L. Streich

What Is a Mission Study Class?

A mission study class is a group of people of a church or society, perhaps limited in number but definite in purpose, meeting weekly for a certain period of two or three months, with at least one hour for each session, to take up the systematic study of some phase of missionary work, home or foreign, which should result in some practical service activities.

How to Organize

Appoint a Missionary-Education Committee of three or five members. The chairman of this committee will call a meeting, inviting the pastor to be present. A secretary and treasurer should be elected. Arrange a time and place for the

sessions of the class. Secure a leader, either one of the committee or some other person. Or arrange to have different members take turns as leaders in presenting the chapters of the book studied. Also select the book to be studied.

Then report the plans at the next meeting of the society. Urge all members and others to attend. Ask the pastor to announce the proposed class. Advertise it well.

Have secretary of committee order a sufficient number of text books. Any left can be returned. Each member pays for her own.

Plan to start your class this fall. Pray for its success.

Conducting the Class

The chairman of the committee presides or appoints some one else to do so. Sessions are opened with appropriate songs, Scripture reading and prayer. Then announce the purpose of the gathering, the book to be studied, and introduce the leader (or leaders) of the day.

The leader then briefly gives the subject of the book and presents contents of first chapter. A discussion follows. After the discussion announce the chapter as well as leader of next meeting. Urge all to read the portion to be considered and come prepared for discussion. Close with appropriate song and prayer.

The Secretary will keep minutes of the session. She also records any actions to be presented to the society. If any offerings—"love gifts"—are given, the treasurer will take charge of these and turn them over to the treasurer of the society each month to be used for missions only.

Each year the Evangelical Women's Union will recommend the book or books to be studied. The books selected for 1926-27 are announced under the head "Mission Study" near the end of this department. Books may also be secured for German classes.

Missionary societies will study these books in their regular meetings in the same way as outlined above.—*East Hamilton Messenger, Ohio.*

MISSIONARY MOTTOES

"Unless Jesus Christ is Lord of all, he is not Lord of all."

"The church that forgets itself in its passion for others, will in that forgetfulness find itself."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"That life is most worth living whose work is most worth while."

"If we have not enough vital religion to share it with all the world, it is doomed at home."

"The best remedy for a sick church is to put it on a missionary diet."

"Love never asks how much must I do, but how much can I do?"

"You might as well try to cure smallpox by scenery as to try to save souls by improvement of environment."

"Let us fail in trying to do something rather than sit still and fail by doing nothing."

"God will not look you over for medals, degrees and diplomas, but for scars."

"With God, go over the sea; without him, not

over the threshold."—*Bulletin Third Baptist Church, St. Louis.*

A MISSIONARY PLAY

An amusing missionary play in which only one character appears is suggested by the Junior Department of the Canadian Woman's Auxiliary. The one character is a small boy or girl with a radio. He or she "tunes in" on any number of foreign or home mission centers and through a megaphone placed with its mouthpiece against an opening in a screen or curtain, so it can be talked through by unseen people behind the screen, come different voices telling what the children's offering accomplishes in their respective lands, or what needs there are, or whatever may be desired as the point to be made.—*Living Church.*

LEADERSHIP TRAINING SCHOOLS

One of the most significant developments within our Church during the last decade is the beginning and growth of the E. L. T. S. Those four letters are most meaningful to hundreds of our young men and women, but in case you do not know their meaning we will read it to you: Evangelical Leadership Training Schools. Just four letters, but E. L. T. S. mean a world of difference to those who have been to these schools and to our church at large. They represent an influence that has definitely molded character and directed youthful energy into channels of greatest usefulness.

These lines are being written by one who was privileged for the first time to attend two of these schools this summer, during the term of the last one, the Lake Erie School near Dunkirk, New York. Of the wealth of new impressions that have come upon us here and at Elmhurst we want to give you only this one: that amid the ideal natural surroundings, under the guidance of Christian leaders, in the midst of young people from many churches, whose one desire is better training for service, one's heart cannot but beat faster at the convictions indelibly stamped upon one's minds of the earnestness of many to bring in God's Kingdom among men. One who has attended an Evangelical Leadership Training School and has there worked with our splendid young people, can never be a pessimist in regard to the future of the Cause.

We would encourage you who have never been to an E. L. T. S. even now to prepare to attend a 1927 school session. Those who have been there before need not be urged to come back.—*East Hamilton Messenger.*

TEACHER'S COVENANT

Believing that the end we have in view, namely, the guiding of immortal souls in the way of the Kingdom of Heaven, is worthy of the best that I have, I hereby most solemnly promise, as a member of this Church and a teacher in its Sunday School—

First—To attend Sunday School regularly, rain or shine, hot or cold, allowing nothing but sickness or absence from the city to keep me away.

Second—In case of unavoidable absence, to

notify my Department Superintendent the day before.

Third—To be punctual.

Fourth—To give as much time as necessary, through the week, to the careful preparation of the lesson.

Fifth—To bring an offering each Sunday.

Sixth—To co-operate in all the exercises.

Seventh—To be, if possible, a regular attendant at the weekly Teachers' Meeting.

Eighth—To give all the time that I can to visiting my scholars during the week.

Ninth—To pray for the Sunday School, the superintendent, the teachers, and also that the gift of the Holy Spirit may dwell in my heart, and speak through my lips. With the help of God I will faithfully keep these promises.

"An angle paused in his onward flight

With a seed of love, and truth, and right.

And said: "Oh, where can this seed be sown

That it yield more fruit when fully grown?

To whom can this precious seed be given

That it may bear most fruit for earth and heaven?"

The Saviour heard and said, as he smiled,

'Place it at once in the heart of a child.'

The Angel whispered the blessed truth

To a weary teacher of precious youth,

Her face grew bright with heavenly light

As she led their thoughts in the way of right."

—Rev. F. F. Brown, Ph.D.

OUR CHOIR

Perhaps many of us have visited other churches during the vacation months. Often these visits make us realize more keenly the blessings which are ours in our church home. One of the best of these blessings, and one which most of us do not fully enough appreciate, is our choir. We have become so accustomed to music, real music beautifully rendered, as a part of each church service, that we take it too much for granted. Today we appreciate our choir and the work which they are doing for us.

There are no news items to report for the choir this month. The members are looking forward to an evening at the East Reservoir, as guests of Miss Julia Richards. This promises to be an interesting event of September.—*Trinity Luther League.*

MISSION STUDY FOR 1926-1927

Theme: The essentially missionary character of the Christian Religion.

Gilbert Q. LeSourd is Conference and Promotion Secretary of the Missionary Education Movement of the United States and Canada. He writes: "For the first time in the history of mission study, we shall have combined home and foreign study textbooks on the same theme. You can easily see that such a theme as has been selected could not be properly treated in any other way than by making it a joint home and foreign study.

The exact titles of the textbooks have not yet been fixed, but we shall have the following publications:

An advanced adult study book by Samuel

24-Hour Parish Paper Service

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are shipped within 48 hours.

Samples and Particulars Free

The National Religious Press
Grand Rapids, Mich.

RALLY DAY WILL SOON BE HERE

If you have not received our free sample assortment of printed Rally Day Supplies, write today for a set. This will place your name on mailing list to receive our samples of Christmas Greeting folders, cards, calendars, etc.

We have a very attractive line of Marriage Certificates in booklet form, priced at 25c, 65c and \$1.20. We will send one of each booklet postpaid for \$1.75. Order a sample set today at this bargain price.

WOOLVERTON PRINTING COMPANY
CEDAR FALLS, IOWA

McCrea Cavert, Secretary of the Federal Council of Churches.

A somewhat shorter and less difficult book by Miss Margaret Burton of the National Board of the Y.W.C.A.

A book on the Christian use of life, by Professor Howard McClusky of the University of Michigan.

In addition the these there will be a number of books for children which will be announced later. We are ready at this time to announce the publication of *Frontiersmen of the Faith*, a book for intermediates by Edwin E. White, which was originally announced for publication this year but was postponed for one year on account of the illness of the author. This book will give a historical study of the home mission enterprise in North America."

Titles of Text Books

The titles of books to be used in mission study classes with prices and publishers will be announced in the October issue of *The Expositor*. Plan your course of action now, so that you will have mission study groups among men, women, young people, and children. Read paragraphs relating to mission study groups in the Methods Department. Picking a good leader for each group is more than half the problem. Competitive work may be encouraged when you have more than two groups, which always adds to the interest in any plan.—*W. S. R.*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

"THE HOLY SPIRIT IN THE GOSPELS"

Every minister, who discovers a really worth while book ought to tell his brethren.

"The Holy Spirit in the Gospels," by Professor J. Ritchie Smith, is one of the strongest, sanest and most satisfactory pieces of Scripture interpretation we have seen in several years. Our Expositions this month are fruitage of study in Dr. Smith's most helpful work.

1. The Holy Spirit and the Temptations of Jesus. Mark 1:12-13.

Kai euthus to Pneuma auton ekballei eis tehn erehmon, "And straightway the Spirit driveth him forth into the wilderness." *Ekballei*, compound of *ek*, out, and *ballein*, to hurl, to throw, as a spear or stone, means to drive out with compulsion or great urgency. *Erehmos*, desert; solitary, gives our English hermit or hermit.

Matthew indicates the definite purpose of the Spirit's compulsion: *peirasthehnai hupo tou diaboulou*, "to be tempted of the devil." (1) "The Spirit took control of him and impelled him to the wilderness. Temptation is an essential part of the discipline of human life, and Jesus as a true man must be tried as other men are tried. (2) He left us an example, that we should follow his steps. (3) Through his temptations he learned to sympathize with men. (4) As he came to destroy the devil, it was incumbent upon him to meet the adversary face to face. The Spirit impelled him to the conflict, the Spirit gave him the victory. For the weapon with which he repulsed the assaults of the enemy and drove him beaten from the field was the sword of the Spirit, which is the Word of God."

2. The Holy Spirit Given Without Measure. John 3:34.

Hon gar apesteilen ho Theos ta rehmatla tou Theou lalei, "For he whom God hath sent, the words of God speaketh; *ou gar ek metrou didohsin to Pneuma*, "for not by measure giveth he the Spirit."

Note the remarkable omission of "God" and "to him" from the Authorized rendering. What then is the subject, what the dative object, of the verb *didohsin*? Dr. Smith argues effectively that the subject is the Father, though it might be the Son; but that the object (indirect) of *didohsin*, he gives, is not specifically the Son. "The text is unlimited in form, and declares a general truth—"God giveth not the Spirit by measure." If this interpretation is correct it furnishes a remarkable sermon theme. In the spheres of both nature and grace God gives, gives without measure. "As earth and sky are flooded with light, and the eye receives of its radiance all that it is capable of

receiving; as the atmosphere envelopes the earth, and the lungs receive of it all that they are able to contain; so the Spirit is poured out without measure and makes the hearts of men his temples." Christ was able to receive the Spirit measurelessly; it is our own selves that keeps us from receiving the same divine Gift without measure. Oh, for grace to grow that we may receive more!

3. Jesus Glorified and the Holy Spirit Given. John 7:39.

Touto de eipen peri tou Pneumatou hou emellon lambanein hoi pisteusantes eis auton, "But this he said concerning the Spirit, whom the ones believing on him were about to receive;" *ou pōh gar ehn Pneuma, hoti Iehsous ou pōh edoksastheh*, "for not yet was the Spirit (given), since Jesus was not yet glorified."

But after Jesus had ascended to his glory, then came Pentecost and the full New Dispensation manifestation of the Holy Spirit, transcending all earlier revelation of the Spirit of God to men.

"His Personality is clearly brought to light. He is no longer a divine energy or power, but a divine Person." It is in the farewell address of Jesus to this disciples on the night in which he was betrayed that the blessed truth is revealed to their minds; but even so it was but blindly apprehended until Pentecost brought the illumination. Thenceforward the Apostles, the early Church, and the spiritually growing Church until today, enter into comprehensive experience of the personal ministry of the Holy Spirit, as promised by Christ.

(1) "He shall guide you into all truth." This was first for their divine guidance in delivering their message unto the world, both in their preaching and in their recording that message for future ages. But it also "includes the whole range of his renewing and sanctifying operation in the hearts of men. By him along the truth revealed in the Son is imparted to men, in outward manifestation and in inward experience of its saving power. By him all the gifts that pertain to the new life in Christ are conferred, from him all the graces of the renewed soul proceed."

(2) "He shall bring to your remembrance all that I said unto you." He should recall to their minds the forgotten words of Jesus; he should reveal to their comprehension the spiritual meaning which they had been unable to grasp when the words were spoken to them. The Spirit both recalls and interprets.

(3) "I have yet many things to say unto you;" those further revelations the Spirit shall make. "He shall take of mine, and declare it unto you."

(Continued on page 1437)

Pulpit and Pastoral Prayers

WM. J. HART, D.D.

INVOCATION

We send our voices and our thanksgiving forth to Thee, not as to one afar off, to whom our songs become faint from the distance; for Thou art a God near unto every one of us. And not alone dost Thou hear that which we speak; that which we think sounds in Thine ear; and that which we feel and that which lies fallow both of thought and feeling are perfectly well known unto Thee. Accept not only our thought and feeling, but all those unmeasured elements from which spring both thought and feeling. And grant to us, today, that divine pressure, that moulding power, by which all our inward life is shaped which issues forth in conduct. Consecrate us, and make us sons of God, so that our innermost and spontaneous outcry toward Thee shall be, evermore, *Father*. Bless us in reading, in singing, in speaking, in every service of song, at our homes, in our thoughts, in our labor, in all the schools where we may be placed, and make it a day of heaven to us.—*Henry Ward Beecher*.

PRAYER AT A "SERVICE OF RECONCILIATION"

"We thank Thee for quietness of soul in the midst of distractions, for self-restraint in the midst of confusion, for the advent of counsels of good will. . . . Enthroned Christ in the minds of all who will come together at this time for the restoration of a just peace. Make void the folly of those who love strife. Comfort those who are still troubled and anxious; give us our daily bread. Even as Christ broke the bands of death and arose and ascended on high, so may this Thy people rise as from the shadow of Calvary to a new hope, a clearer faith and the love that heals all wounds and sorrows.—*From a prayer offered by the Rev. H. Elvet Lewis, President of the Free Church Council, at a Service of Reconciliation at the close of the General Strike in Great Britain, May, 1926.*

A RALLY DAY PRAYER

Thy call to labor we hear anew today, O Christ. The whitened harvest fields await the coming of the reapers. Others have taught us Thy ways and laws in the Church and the Sunday School, and their day of toil is over. The responsibility of conveying Thy word to others now rests on us. May we face our waiting tasks with courageous zeal and sacred consecration.

Our vows we will pay unto the Lord on this Rally Day. Gladly we give to Thee our best services, and pray that Thou wilt honor us by

giving us a place of usefulness in Thy holy causes. May we labor earnestly while Thou dost give us health and opportunity. Then, life's fleeting day of toil ended, may we hear the Master say to us, "Well done!" Amen.—*W. J. H.*

A PRAYER FOR CONGRESS

O Thou who art the life and light of men, the inspiration of every great thought, noble deed, and honest endeavor in the fields of activity which lead on to the higher and better forms of life, inspire us, quicken our activities, that we may be worthy sons of the living God, and leave behind us a worthy record of emulation, and merit at last Thine approbation; for Thine is the kingdom, and the power, and the glory forever. Amen.—*Offered by Chaplain Henry N. Couden at an opening session of the House of Representatives.*

A LABOR DAY PRAYER

Our Lord and Master, Thou wert familiar with conditions of toil, and Thou didst experience hardship and privation. Deeply and understandingly dost Thou enter into the circumstances of our lives. Thy teaching has an application for all men, whether they be masters or servants. May both employers and employed be guided by Thy precepts. May Thy rule of love and righteousness prevail in our national life. Amen.—*W. J. H.*

A PRAYER FOR SPIRITUAL PEACE

O God, let us not seek beyond Thee what we can find only in Thee, peace and rest, joy and blessedness. Lift our souls above the round of harassing thoughts to the eternal Presence, the pure bright atmosphere in which Thou art, that there we may breathe freely, there be at rest from ourselves and from all things that weary us; and thence return, with Thy peace within us, to bear and to do whatsoever pleaseth Thee, through Jesus Christ our Lord. Amen.—*The British Weekly.*

PRAYER OF A SUNDAY SCHOOL TEACHER

Almighty God, our Father and Teacher, grant to us that we may be taught of Thee. Teach us to be truly humble in our search for Thy truth, so that our eyes may be opened to behold wondrous things out of Thy law. Give us a single-hearted purpose to make the children whom we are called to teach from Thy Holy Word completely Thy children in purity and good works. Grant us understanding hearts to read our children's

character and needs, and to lead them with wisdom and gentleness into paths of righteousness and peace. Strengthen our own souls with a holy strength to resist the evil and to show forth in our lives the good, and so fill us with a love of the truth and enlighten our minds with the light of the everlasting gospel, that we may be worthy fellow workers with Thy dear Son in the upbuilding of His kingdom. We ask all in His name. Amen.—*Bishop W. P. Thirkield in "Service and Prayers."*

ON THE OPENING OF SCHOOL

A Boy's Prayer

I thank thee, Father in heaven, for the gift of holidays, for the play days, and for all the fun and frolic that have come to me. Enable me to see the part that others have taken in providing for my rest and pleasure. And above all, may I never forget the boys like myself who, while I played, were toiling long hours in factories, in mines, and in harvest fields in this land of mine.

I thank Thee for my school again, for the building that is so familiar to me, for the playground, for my teachers, for the board of education, and for all those who pay taxes that I may learn. Enable me to make good use of all that comes so freely to me.

Wilt Thou grant me the joy of hard work in my school this year, the zest of difficult tasks met and mastered, the satisfaction of making progress in my life. May I ask many questions. Teach me to think. Make me curious as to this Thy world and the ways of men in it, and if I lack wisdom, may I heed the word of Him who hast bidden me to ask of Thee, who givest liberally of the knowledge that is most to be desired. Amen.

—*P. R. Hayward.*

A PRAYER FOR SCHOOLS AND COLLEGES

Thou only wise God, our Saviour, with whom are all the treasures of heavenly understanding, illuminate all schools and colleges and universities with the light that cometh from above; that those who teach may be taught of Thee, and those who learn may be led by Thy Spirit; and grant that by the increase of knowledge Thy truth may be confirmed, and Thy glory manifested; through Jesus Christ, Thy Living Word. Amen.—*Bishop W. P. Thirkield in "Service and Prayers."*

A PRAYER FOR THE PUBLIC SCHOOLS

May Thy watchful presence, our Heavenly Father, go with our children as they leave the home for the school. Guide our boys and girls through the years in which they are receiving their education. As they increase in wisdom, may they also grow in favor with thee. Bless the board of education and the faculty, and may their plans be made and their work done as unto Thee. Amen.—*W. J. H.*

A MORNING PRAYER

O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day; chase from our hearts all gloomy thoughts and make us glad with the gladness of hope,

that we may effectively aspire to unwon virtues, through Jesus Christ, our Lord. Amen.
—*An Ancient Collect., Bulletin First Baptist Church, Joliet, Ill.*

Gold Mining

(Continued from page 1435)

"All the fullness of the Godhead dwells in the incarnate Son, and of his fullness the Spirit ministers to the children of God, supplying every need according to his riches in glory in Christ Jesus." "The sole purpose of the Spirit's work is to glorify the Son by making him known to men in the plenitude of his grace. Apart from Jesus the Spirit has no message. Truth is of the Father, revealed in the Son, interpreted and applied by the Spirit."

(4) "Ye shall receive power, when the Holy Spirit is come upon you." Out of weakness they were made strong; from timidity they were made brave as lions; from slow of heart to believe all that the prophets had spoken they were made irresistible in faith and witness-bearing; from narrow-minded and bigoted Jews they were changed into might missionaries of the world-wide Gospel. "They went forth in the power of the Spirit, and their enemies bore witness that they turned the world upside down." And still today the Holy Spirit given by the glorified Son of the Father if the mighty power of the Christian Church going forth to the gospel conquest of the earth. . .

Making New the Old

(Continued from page 1412)

Let the organ play, using the chimes, "Oh Master let me walk with thee," during

"All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all."

Immediately upon the close of the reading the flute and violin, with the organ, play

"Coming home, coming home, Never more to roam,

Open wide thine arms of love,
Lord I'm coming home."

Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—*Mrs. Besant.*

Here is a noteworthy and often overlooked distinction of Dr. E. F. Tittle: "There are no sacred callings and secular callings; there are sacred motives and secular motives."

A little explained,

A little endured,

A little forgiven,

The quarrel is cured.

—*Author Unknown.*

Illustration Department

A Sermon Without Illustrations is Like a House Without Windows

HONOR TO WHOM HONOR IS DUE

Isa. 63:11. "Then he remembered the days of old, Moses and his people, etc." Sir Walter Scott gives us the story of Robert Paterson, an admirer of the old Covenanters. He devoted forty years of his life wandering from here to there, through ancient kirkyards, scraping away the moss from the marbles of those who contributed to the grandeur and glories of Auld Scotia. He was given the name "Old Mortality" and considered himself as fulfilling a sacred duty while renewing to the eyes of posterity the decaying emblems of the zeal and sacrifices of their forefathers. It is well to pay tribute from time to time to those who were "true hearted, faithful and loyal" to the highest ideals and best values of life. Heroism is beauty in action. It is one of the potent ways we have of illustrating the great adventure of Christian service and righteous ministry. Great is the power of example. Preaching is as much revelation as it is instruction. Those who hear and obey instructions and directions are few in comparison with those who see and imitate. The scholar stimulates scholarship by giving an example in his own person of what scholarship means. The Christian advertises his wares as much with his life as he does with his lip. We believe Jesus because of what he said. We believe him also for what he was. We embrace Christianity because of what it inspires us to do. We also embrace Christianity because of what it has inspired others to do. We accept the Master for what he does. We follow him for what he is. "Believe me for the works' sake" is what he asks. Actions speak louder than words. Deeds are better than creeds. The deeds of the fathers are more inspiring than the creeds of the fathers.

—Richard Braunstein.

REVELATION THROUGH PERSONALITY

Isa. 40:5. "The glory of the Lord shall be revealed." That the glory of the Lord is being revealed in divers ways and at sundry times there is no doubt. Those who have eyes open, minds alert, hearts receptive and souls attuned are the receivers of revelations innumerable. Every bush is afire. Every mount is holy. Every river is a Jordan. Every wayside is a Bethel. The greatest revelation of God is Christian personality. "The best evidence for Christianity is a Christian." Charles Dickens tells us in "Oliver Twist" about Rose Maylie—beautiful, cultured, consistent Christian. Rose is pleading with Nancy Sikes, representative of the underworld, to forsake her environment of sin and degradation. She asks her to leave her wretched surroundings, including her husband Bill, one of the vilest characters in

the whole realm of literature. "No," says Nancy, "it cannot be. If years ago some one like you had touched my life, all might have been different. Now it is too late. Yet, Miss, if there were more like you, there would be fewer like me." This story is drenched with significance. If we had more good, kind, helpful, consistent men and women the world would have less of the other kind. The way to make a place for flowers is by pulling up the weeds. The more good people there are in every community the less room there is for those who are not good. The wheat is the antidote to the tares.—Richard Braunstein.

OLD-TIME RELIGION

Gen. 12:1. "Now the Lord had said unto Abram, Get thee out of thy country . . . unto a land that I will show thee." When we speak about the old-time religion let us be sure it is old enough. It must go back to Abraham. He went out of Ur and journeyed toward Canaan. The old-time religion was not good enough for him. He traveled to Canaan to find a religion that was good enough. The religion that is old is not a perpetuation of the dead forms of other days. It is pioneering for God into new fields of usefulness. We need men who are willing to live on their nerve rather than on their traditions. Had Abraham staid "put," history would have read differently. The record of the human race would have been the story of a long afternoon of cattle grazing. H. G. Wells could then give us not an outline but a ditto mark. Again: The old-time religion was the religion of Moses, a religion of social revolution. Moses went to Paraoth. Said to that ruler: "Let my people go." The old-time religion attacks industrial oppression. It is against commercial slavery. It objects to child-labor. It fights for everything worth while and hits out at sin in high places. The religion that is really old enough, undertakes to transform the iniquitous economic order and cries aloud against the profit motive—the wrong center around which society is organized. Religion—the religion of Jesus Christ—is not a running away from the wrath which is to come, but a running of the race which is set before it. The old-time religion of the Scribes and Pharisees was not good enough for Jesus. He said: "Ye have heard it said of old . . . but I say unto you." We know what the Christ said. Let us say it too.—Richard Braunstein.

EXALTING THE MASTER

John 3:30. "He must increase, but I must decrease." The message is greater than the messenger. Preaching is not a man using the truth.

It is the truth using the man. Nothing must come between the man and the message. Or shall we say between the message and the Christ of the message? It is a principle of art that in the composition of a picture all the parts shall be so arranged as to lead the eye inevitably to the characteristic feature. Whatever prevents this is a capital defect. Accessories are only important as they help this end. When Varelst, the Dutch painter, made his tulips so glorious that they drew attention away from the face of James II, in whose portrait he had placed them, he violated this canon. So did Hayden, when, in his picture of Christ's triumphal entry into Jerusalem, he made the figure of the beast on which the Master rode, more attractive than the person of Christ. So does the theologian and logician, who fascinates by his metaphysics and rhetoric, or the liturgist with his ritual and the preacher with his oratory, who stresses his forms and symbols of religion. It is not the swaddling clothes of ceremonialism, but the Christ of the simple gospel story that shall eventually lead the human race into that larger freedom from which it seeks no escape.

—Richard Braunstein.

"JERUSALEM THE GOLDEN"

Rev. 2:12. "And I saw the holy city, new Jerusalem."

Of the stories told of Dr. Joseph Parker there is none more beautiful than that of Dr. W. J. Dawson's visit to him in his garden. His visitor told him of an intended visit to the Holy Land. Dr. Parker waved his hand to the blue sky above him. "My holy land," he said, "is there."—*The British Weekly*.

THE TRANSFORMING IMAGE

2 Cor. 3:19. A beautiful statue stood in the market-place of an Italian city. It represented a Grecian maiden of graceful form, beautiful face, and noble expression. One day an unkempt, slovenly girl came face to face with the statue. She gazed at it in wonder and admiration. It stirred long-dormant instincts within her. "I can be like that," she said to herself, "something within tells me so." She went home and washed her face and combed her tangled locks. Next day she went to the market-place and gazed long at the statue, and then went home and washed and mended her tattered garments. Thereafter day after day she went to look upon the figure of the Grecian maiden, and day by day she changed. She straightened her shoulders, her form became graceful, her face grew radiant and refined, till by and by she was transformed into a likeness of the statue. It is thus, says St. Paul, that we may be transformed into the likeness of Christ. The Evangel is the mirror in which we may behold his glory, and as we gaze upon this from day to day, we are transformed.

THE SHADOW OR THE SUBSTANCE

Col. 2:17. The story is told that when Elihu Root was called into the Roosevelt cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance

instead of being the shadow man?" Mr. Root wrote back: "I have always thought that the opportunity to do something worth while is the substance, and trying to get something was the shadow."

How many snatch at the shadows of life instead of the real substance in useful service!

LACK OF THE SPIRITUAL EYE

Matt. 6:22, 23. Rev. Dr. C. R. Havighurst writes: "Some years ago I stood in Yosemite, that beautiful dream valley; shut in, as it were, from the whole world, with beautiful carpet of green beneath us, and nature's tracery of ferns and flowers around us; with a bewildering variety of architectural forms, great granite walls, colossal towers, splintered crags and massive domes, cloud-wrapped and sky-mantled, rising above us and beyond us; while all was overhung with a dreamy, slumberous atmosphere of matchless blue. And as I stood there at the foot of Yosemite Falls, and looked up, it seemed as if a pure river of foaming silvery whiteness was pouring itself right out of the blue sky. The beauty, the grace, the witchery of it, who could describe it! And yet one man in our party, as he looked up at it, exclaimed: "My, if all that water were turned on an immense well, wouldn't it make things hum!" In the presence of that scene of indescribable beauty and majesty he heard nothing but the soul-thrilling music of a clapper to a gristmill! That man was an artisan, not an artist. He had not taken into himself God's world of beauty; there was no response to the environment."

THE CONSCIENCE FUND

Matt. 25:40. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Uncle Sam has a "conscience fund." Has the church a "conscience fund?" This fund of the government enables defrauders and others guilty of breaking national rules, to make restitution. This means of grace has offered opportunity for thousands to square up accounts with their country. All communications and contributions are received in the strictest confidence. The first offering to this fund was made during the administration of President Madison. One man sent in \$12,000 in loose bills. Another mailed a five-cent stamp. It is an interesting story—a veritable treasure house of romance and tragedy, regnant sin and alluring temptation.

How many millions of dollars are due the Lord? How many could, but would not, give an account of their stewardship in the years gone by? Should we not establish a "conscience fund" in every local church or at every denominational headquarters? The church makes no provision for past forgetfulness. It concerns itself only with future obligation. How are we ever going to catch up with the Great Commission? Only by paying the debts of yesterday.—Richard Braunstein.

EDWIN BOOTH'S INTERPRETATION

Matt. 6:13. "Lead us not into temptation." This phrase is the only one (in the Lord's Prayer)

not transparently clear. The Revised Version attempted unsuccessfully to make it less puzzling by translating it, "*Bring us not into temptation.*" Edwin Booth was once asked to repeat the Lord's prayer, and when he came to this petition he said, "Lead us"—and then, after a long, impressive pause—"not into temptation." . . .

. . . May it not be in reality one of the most intimate parts of the prayer—used as a child would speak to his father, if alone with him in the woods or on the water: "O father, don't lead me into danger, don't take me where is peril?" It is founded on one's natural mistrust of one's own strength in emergencies, not on an actual belief that one's father would naturally lead one into difficulty. It is a plea for safety coming from the dependence of the human heart.—*William Lyon Phelps.*

CHARACTER COUNTS

Eph. 6:10. "Be strong in the Lord."

A corner saloon on West Street (New York City) is being converted—that is the word—into a store. It has been known to generations of New Jersey commuters as "a rum-hole," and many a young man has got a bad start at its bar and in its back-room—for it was one with a "family entrance." The editor passing by recently commented on the change to the successful clothing merchant at his side. Said the man, "That saloon nearly cost me my first job. I was only an errand boy. The second day I was on the job they sent me here to deliver a suit. When I saw the kind of a place it was I wouldn't go in, and the man had to come outside to get his package. Wasn't he mad! He called up the store, and when I got back, the boss gave me Hail, Columbia! and threatened to fire me. I said, 'Fire away. But I promised my mother I wouldn't go inside a saloon and I won't, job or no job.' They were pretty hot, but at night they said I could stay, if I'd obey orders hereafter. So I stayed, and they never sent me to that kind of a place again." The editor remembered that his friend had risen to the best position in that great store, and he said to himself, "Character does count, even in a boy!"—*Editorial in The Christian Advocate.*

WILSON READ DOUGHBOY'S TESTAMENT

2 Tim. 4:7. "I have kept the faith."

In his address at the funeral of former President Woodrow Wilson, the Rev. Dr. James H. Taylor said:

"One soldier boy sent him a khaki-bound copy of the New Testament such as the doughboys carried into the trenches with them, asking him to read it every day. He kept this agreement, never failing to read this khaki-bound Testament. And no matter how hard he had worked during the day, or how late the hour at night, he read that Testament and kept faith with the boys."

SUSTAINED HIM, ANYHOW

Psa. 119:11, 16. Mr. B. tried to have some fun with an old colored man who had been to church.

"You didn't get much out of the sermon, did you, Sam?" he asked.

"I sho did, boss," replied Sam.

"You don't remember what the preacher said, do you?" asked the white man.

"Maybe not. I don't know what was in that puddin' I et, but I know it was good," answered the black man.—*The Christian Guardian.*

GOD'S SHEEP

Ezekiel 34:12. "So will I seek out my sheep."

Said my friend, Dr. J. H. Jowett, once: "I said, Lord, I am one of the cavalry, and I am laid low. Then the Lord said to me, 'You are not one of the cavalry, you are one of my sheep.'"

I reminded him of his own address at the end of the volume, "*Brooks by the Traveller's Way*"—"He calleth his sheep by their name."—*The Rev. W. E. Daniels, in an appreciation of Dr. Jowett.*

NOT GOD'S ADVERTISING

Duet. 4:36. A daring aviator has been startling Chicagoans by writing on the sky the name of a certain cigarette in smoke letters half a mile across. The entire city stopped and gazed gapingly heavenward. One little urchin looking at the growing letters exclaimed, "It's God!" His companion retorted: "Naw; if it was God he wouldn't be advertising a cigarette."—*The Christian Advocate.*

THE LENS OF FAITH

1 Pet. 1:5. The scientists and workmen in the national bureau of standards in Washington are trying to produce a 60-inch disc of perfect optical glass through which to view the heavens. To cast such a disc calls for 5000 pounds of raw material, compounded with almost unearthly exactitude. Each ingredient must be absolutely pure: glass, silicon, sand and chemicals. The peculiar property of optical glass is to transmit light rays absolutely without distortion. When finally evolved it must be clear of every clouding, discoloration, or visual obstruction. Furthermore, it must be unified, of a single density throughout. The ingredients are mixed by machinery, given their primary coalescing in the preliminary furnace, and then for five weeks are passed from furnace to furnace, under graduated heats, and never even momentarily unwatched. When the ingredients have reached a maximum of heat and fusion, the first cooling begins. The unborn lens, tublike in shape, is examined and tested and then there is further reheating, softening it sufficiently to be oozed into a mold.

In the two previous attempts the workers have gotten it just to this stage. Then the clay cauldron which has had to go through the heats with its glassy content has failed.

The only perfect lens through which man has yet viewed the heavens is Christian faith.

BURIED TREASURES

Eccl. 12:14. How often the natural innocence and sweetness of childhood—the capacity for faith and love and kindness—are buried out of sight by men's sins until God gives them up to evil. To

rescue these buried treasures in human hearts is the greatest privilege of the Christian. Here is a suggestive story of the discovery of buried treasures in Nevada. Far back in the untraveled recesses of Nevada, near the juncture of the Virgin river and Muddy creek, a new buried city has been discovered, one which will probably prove among the greatest archaeological finds in North American history, according to Governor James G. Scrugham of Nevada.

"We believe we are about to open up the largest pueblo ever found on this continent," said Governor Scrugham. "The ruins seem to stretch for six miles, 50 feet or so above the high water mark of the river. They are about a mile wide. The town's population was probably 15,000.

Thus far we have excavated 40 houses and 11 bodies, 10 of them women. The man's body was apparently that of a high chieftain.

Ancient pottery, estimated 2000 years old, was found with the remains.

"Walls of the houses were of adobe plastered on woven rushes. The clay still retains the mould of tule leaves. The floors were paved with stones.

"Necklaces of carved turquoise were found on the women. The jewels were highly polished and shaped like grains of corn. We found squash and corn seeds in vases and jars of rude pottery."

HOW VENERABLE IS YOUR SKULL?

Rom. 3:9. Dr. H. E. Luccock, the Contributing Editor to all the Methodist papers, has this stiking message concerning cave-men in modern dress: "The Museum of Natural History in New York has recently drawn crowds to see a newly acquired 'prehistoric skull.' But it isn't really necessary to go into the Museum to see one. Just walk down the street. Prehistoric skulls are on view right and left—modern cave-men of predatory instincts. The self-centered egotist is literally dated B. C.—Before Christ. His spirit has not been touched to the fine issues of brotherhood revealed to the world in Christ. The year in which we were born counts little. But the period in which we actually live—whether we live by the ideals of Christ, or clutter up the world as belated survivals of a pagan B. C., counts everything both to ourselves and the world."

LINKED UP

Eph. 5:23. Heb. 12:1. The writer of Hebrews in chapters eleven and twelve speaks as though God's saints, passed on, were still looking down with interest on the race we were making. As though the Church of former centuries and of today were all linked up into one glorious and progressive whole.

About 100 B.C. there commenced the invasion of Gaul and of Italy by wild Germanic tribes coming from the region of the Danube. They were mighty men with stupendous courage. Marius defeated the invaders of Gaul by strategy, and hurrying over the Alps encountered the other division, already in Italy. The Germans sent messengers to Marius asking him to set time and place for the battle. It was to be fought on the second day, on such a plain. The Germans were weak on cavalry, untutored in military science,

and had little chance against Roman Legionaries. When Marius came upon them he discovered that the men of the front line were chained together. together. Cowards would not be able to flee, and when a man was dead he still kept his place, and if he could no longer fight he could at least make plain the formation of his army, and those behind were to keep that formation intact. Living or dead, they kept the line till they had been exterminated.

The Church of Christ has many noble dead, and, gladly do we say it, they still help to hold the line. By the courage of their warfare, by the genuineness of their devotion, by the glory of their faith, by their matchless successes, by their experiences with God and men, they, being dead, yet fight on with us for the extension of the kingdom. Let men of today take their place in the line of battle. It is your privilege to hold it for all eternity.

STIR UP YOUR GIFT

2 Tim. 1:6 That marvelous Gospel preacher, the late Dr. J. H. Jowett, makes this comment on Bunyan's story of how Hopeful came into peril through sluggishness:

"I saw them in my dream that they went on till they came to a certain country," wrote John Bunyan, "whose air naturally tended to make one drowsy. And here Hopeful began to be very dull and heavy of sleep, wherefore he said unto Christian, 'I can scarcely hold up mine eyes. Let us lie down here and take a nap.' 'By no means,' said Christian, 'lest sleeping, we never wake more. Let us not sleep as do others, but let us watch and be sober.' 'To prevent drowsiness, let us fall into good discourse.' 'With all my heart,' said the other, 'where shall we begin? Where God began with us?'" The great dreamer summed up their conversation in this marginal note, "Good discourse prevents drowsiness." They had an experience meeting. They reviewed the miracles of the Lord's mercy. That is the secret of safety for any traveler over the enchanted ground. Stir up your mind with a rehearsal of the wonders and favors of God, and so far from lapsing into sleep, you shall be kept awake in a grateful song."

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race, no matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.—*Channing.*

The Homiletic Year—September

Rally Day REV. WM. J. HART, D.D. Labor Day

THE INTIMATE RELATION OF LABOR DAY AND RALLY DAY

Labor Day and Rally Day have something in common, apart from the month of their observance. The former gives recognition to the man who toils, and thus makes his contribution to the welfare of his community. The struggle of labor to secure its rights has been a long and hard one. Misunderstandings have been common; but we have reached the time when the capitalist and the laborer have a clearer conception of the responsibility of each toward the other. Through the period of strife the Church and the ministry have given their influence on behalf of justice and progress. Christian leadership has helped materially to usher in the better day.

By giving recognition to Labor Day, the preacher unites with the poet in saying:

"Ring our false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

* * *

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

The men who toil march in solid ranks on Labor Day, and thus evince a spirit of unity and brotherhood. On Rally Day men and women who believe in the Church and its organizations pledge themselves to new devotion and more vigorous effort for the cause of Christ. Labor Day marks the united effort of the industrial world; and Rally Day should with equal force indicate the eagerness of the followers of Christ to be co-laborers with him. *W. J. H.*

KEEPING UP WITH ONE'S WORK

Experience and observation are combined in the following from Edward W. Bok's "America, Give me a Chance:"

"One morning my employer happened to come to the office earlier than usual, to find the letters he had dictated late in the afternoon before lying on his desk ready to be signed.

"These are the letters I gave you late yesterday afternoon, are they not?" asked the employer.

"Yes, sir."

"Must have started early this morning, didn't you?"

"No, sir," I answered. 'I wrote them out last evening before I left.'

"Like to get your notes written out before they get stale?"

"Yes, sir."

"Good idea," said the employer.

"Yes, sir," I answered, 'and I think it's even a better idea to get a day's work off before I take my apron off.'

"Well said," answered the employer, and the following payday I found an increase in my weekly envelope.

"It is only fair, however, to add here, parenthetically, that it is neither just nor considerate to a conscientious stenographer for an employer to delay his dictation until the end of the day's work, when, merely by judicious management of his affairs and time, he can give his dictation directly after opening his morning mail. There are two sides to every question; but sometimes the side of the stenographer is not kept in mind by the employer."

STRIKERS SANG THE DOXOLOGY

All eyes were fixed on the mining valleys of South Wales, which, on account of past history in times of dispute, raised feelings of dread lest the scenes and happenings of former periods should recur, wrote a resident of Merthyr, concerning the General Strike in Great Britain, in May, 1926. But, happily, all was calm and quiet. Many reasons were assigned for this peaceful attitude, but one in particular was emphasized. The writer said:

"In the town where I reside, each day to the Trade Union meetings certain ministers of the gospel have been invited, not to take sides, but to give advice and cheer and comfort to men, many of whom were idle through no fault of their own. Advantage (which was not resented) was taken to point to Christ as the one and only mediator who can and will right the wrongs of both sides, and, finally, when the speech was concluded, the minister on every occasion requested the hundreds of men and youths to join with him in singing 'The National Anthem,' no, the 'Red Flag,' no, but the following, and every man present took from his lips the pipe or cigarette and, doffing his hat or cap, sang with decorum and deep religious feeling —

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye Heavenly Host,
Praise Father, Son and Holy Ghost."

DO SOMETHING

In "The Remains of the Rev. Richard Cecil"—a forgotten, but powerful book—there is a saying which Bulwer has put into the mouth of Austin Caxton. It is very relevant today. "The state

of the world is such, and so much depends on action, that everything seems to say aloud to every man, Do Something—Do It—Do It.” We will change one word and say, “The state of the Church is such, and so much depends on action, that everything seems to say aloud to every man, Do Something—Do It—Do It.”—*Sir W. Robertson Nicoll.*

“YOUR OBEDIENT SERVANT”

As a boy I did not like the idea of service, and I was much surprised when I saw a letter by Mr. Gladstone, which ended, “Your obedient servant.” But on thinking it over, I knew that this was right, and that Mr. Gladstone was a great man just because he was a servant and obedient. Since then I have come to like the thought of service. It is one of the big thoughts.—*The Rev G. E. Darlaston.*

THE BUILDER’S REPLY

Booker T. Washington once expressed his impatience, in a magazine article, with the persons who have excellent theories, but who lack the energy necessary to do any constructive work. Then he gave the following illustration of what he meant:

“After great sacrifice and effort, a colored minister had constructed in the South a building to be used for the purpose of sheltering orphans and aged colored women. After this minister had succeeded in getting his building constructed and paid for, a young colored man came to inspect it, and at once began to point out the defects in the building.

“The minister listened patiently for some time, and then, turning to the young man, he said:

“‘My friend, you have an advantage over me.’ Then he paused and looked at the young man, and the young man looked inquiringly at the minister who continued, ‘I am not able to find fault with my building which you have constructed.’”

AN EDITOR’S ONE DISCOVERY

“When I am dead,” said my good friend John M. Siddall, Editor of the “American Magazine,” on a day when he looked particularly healthy, “When I am dead they should write over me the following brief sentiment:

“‘This man lived a fairly active life, in the course of which he made just one discovery—that there is no substitute for work.’”—*Bruce Barton.*

THE FARMER’S SECRET

James M. Phillips, a Pennsylvania farmer, had been a day laborer, and then in nine years his net profits as a farmer amounted to \$7,300. Speaking of his success with Ayrshire cows, he said, “It does not cost any more to raise pure breed stock than mixed breed.” The secret of his success he thus stated:

“Tend to your own business; farm when it is time to farm, and rest or enjoy leisure when the proper time is at hand.”—*From a newspaper item.*

THE TASK ACCOMPLISHED

Sir Edmund Allenby, whose record during the World War was one of “almost unbroken success,”

and whose “entry into Jerusalem came as a joyful surprise to the British nation,” was thus characterized in the British Weekly:

“He is one of those great soldiers who, in Anne of Austria’s phrase, never say ‘I will do,’ but always, ‘I have done.’”

WORK

When work was set to music,
In the long ago,
There was music in the evenings,
Round the fire’s bright glow.
There was music round the table,
With its humble fare,
And dreams were full of music,
For Content was there.
Now, work is all a bugbear,
All a hateful thing,
And the meal-times or the evenings
Little gladness brings.
There’s a constant fret and grumble—
Man and work estranged—
But surely it’s the motive,
Not the work, that’s changed.
If work was set to music,
As it used to be,
The hard of heart might soften
To the harmony.
Each might realize his calling
In the great Life plan,
As service to his Master
And his fellow-man.

—*John Roebuck, in the Glasgow Evening Times.*

AN APPOINTMENT

I made a sweet appointment once,
With Pleasure, glad and gay;
But Pleasure then forgot to come,
And sad I turned away.

I made a tryst with Duty stern,
With aching heart the while;
Then Pleasure round the corner came
To greet me with a smile.

—*Nellie Woodworth Hale.*

THEIR NAMES PERPETUATED

A pleasing recognition it is that one of the great automobile companies purposes to give some of its older employees by naming gateways and company streets for them. Some of the veterans thus to be honored are pensioners. Others are working side by side with their sons. All of them are sixty years old or more, and all have been in the employ of the concern at least twenty years. The men who have passed so often through those gates and along those streets to faithful labor may well feel proud to have their names so perpetuated.

—*The Youth’s Companion.*

THE DOER

What position did you hold in your last place?” asked the merchant. “I was a doer, sir.” “A doer, what’s that?” “Well, sir, you see, when my employer wanted anything done he would tell the cashier, the cashier would tell the bookkeeper,

the bookkeeper would tell the clerk, and the clerk would tell me." "And what would happen then?" "Well, sir, as I hadn't anyone to tell it to, I'd do it."—*The Christian Advocate*.

SIFTING THE EVIDENCE

"I'll explain deduction," said the young law student, airing his knowledge in the home circle. "In our backyard, for example, is a pile of ashes. By deduction that is evidence that we've had fires going this winter."

"By the way, John," broke in his father, "you might go out and sift the evidence."—*Boston Transcript*.

Rally Day

THE BUGLE BLAST

The bugle was sounded in a certain church on Rally Day. It was an indication that the working forces of the church were expected to respond. Associated, primarily, with the Sunday school, Rally Day now is extended into all departments of the church. The vacation days bring a sense of slackness. But when September is reached, and schools and colleges begin their work, families are home again. Hence an early and united start becomes needful if the church, the Sunday school, the young people's society, and the various other organizations are to experience a year of success.

A zestful spirit is desirable. Men feel like working after the vacation is ended. A good start in September means a year of progressive achievement. Rally Day is the bugle blast which calls to action. It gives the marching call. The earnest-hearted worker will cheerfully answer, "Here am I."—*W. J. H.*

"TOOTERS"

John Phillip Sousa said concerning the composition of a good band, "Give me seven or nine musicians and the rest of the sixty can toot." One of the first needs of an effective church is just about the same, seven or nine people who have actually mastered the art of doing something. The great mass of the congregation is like the mass of a band that "toots." That is, they follow the leadership of those who are carrying the tune. One question which every church must face itself anew with every year is, "What is going on in our midst in the way of actual training for the future?" A large number of preachers would agree that the greatest need of their church was ten people who knew how to do something because they have been trained to do it.—*The Christian Advocate*.

THE QUAKER BIBLE CLASS TEACHER

Cadbury, so closely associated with chocolate and cocoa, is a household name in England. The intimate association of the family with the Quakers, or Friends, is also well known. The interest of the firm in those whom it employed has been exceptional. Just outside of the city of Birmingham there was built up a "garden city,"

so that the workers might live amid ideal conditions.

When Mr. George Cadbury passed away in November, 1922, at the age of eight-four, the story of his work as a Sunday school teacher was briefly told. When twenty years of age he began to teach a class of youths in Birmingham. By 1887 the class had attained a membership of three hundred, and then became a class for men. Branch classes were opened, especially in the hope of reaching men of careless habits; and it is estimated that four thousand men have passed through these classes.

With rare fidelity and characteristic tenacity George Cadbury served his class. Said *The British Weekly*: "Every Sunday morning for over fifty years, except when absent from home (he was never kept away by illness), he drove or cycled into Birmingham to meet his class. Neither the toils and anxieties of his early years nor the crowded interests and responsibilities of his later life could ever make him break this engagement. The importance of this adult school work is that it is the key to all his wider activities."

Another writer, indicating how the life of Mr. Cadbury was, in part, directed by his Sunday school teaching, said: "It was while employing workers and while conducting large Bible classes among the men that he realized that slum conditions were at war with true righteousness." Hence he took a quickened interest in the provision of better surroundings for those who were employed by the firm.

It was a splendid thing and a great example to have a man of such business success and prominence giving such thoughtful attention and close devotion to his chosen task of teaching the Bible to men on Sunday. Employers might follow that example with blessing both to others and themselves.—*W. J. H.*

CONSECRATION AND CONCENTRATION

When a Christian Endeavor Convention was to be held at Aberdare, Wales, the convention committee asked from each of the Welsh societies a response to this effect: "We'll come; we'll consecrate; we'll concentrate." What could societies do, having made such a promise, but live up to it?—*The Christian Endeavor World*.

THE CHALLENGE TO LEADERSHIP

"You are expected to make good, not to make excuses." So runs a motto beside a busy man's desk. It is the eternal challenge to leadership—to make good!

GIVING THAT COUNTS

On the monument erected in front of Pratt Institute in Brooklyn, in honor of the founder of the school, is engraved this motto: "The giving that counts is the giving of one's self." The words were the utterance of Charles Pratt, as he once stood before the students of the great educational institution to which he had dedicated his millions and his service.—*The Epworth Herald*.

Great Texts and Their Treatment

REV. WM. J. HART, D.D.

SERMON OUTLINES BY WOMEN PASTORS

(Introductory note—Readers of *The Expositor* will be interested in observing the manner in which women construct their sermons. For this purpose we are able to supply six sermon outlines by women who are pastors of experience and success. All three have carried on their required theological studies, and won honors. Miss Harland was for several years a school teacher in England. Mrs. Pratt and Mrs. Culligan are the widows of ministers, and carried on the work when their husbands fell in the field of service.—*W. J. H.*)

A RALLY DAY CHALLENGE

Text. Nehemiah, 2-18.

Great destinies often hang upon apparent trifles. A conversation, turning point in Nehemiah's career.

1. Nehemiah's Action.
 - (a) Sought God in earnest prayer.
 - (b) Confessed his own, and nation's sins.
 - (c) Pleaded the Divine promises.
 - (d) Offered himself for service.

Delay followed, but—Delays are not Denials.

Way being prepared materially.

Man being fitted for work.

Time of greatest enrichment for Nehemiah.

2. Nehemiah's Conviction.

Called to be national deliverer of people, and restorer of Jerusalem.

God-inspired ideas, the seed-germ of great spiritual movements.

Ideas rule the world and determine its destinies.

3. Cost of Obedience.

- (a) Renunciation of life of ease.
 - (b) Facing danger and hardship.
 - (c) Leading forlorn hope to victory.
 - (d) Enheartening the discouraged.

Task demanding faith, courage and enterprise.

4. Opposition.

This three-fold.

1. Lure of counter claims.
 2. Misrepresented motives.
 3. Foe as friend.

Enemies defeated, work accomplished.

5. Our Rally-Day Challenge.

Called to building up of class, and Sunday school in coming year.

Called to building of Kingdom of God.

Learn from Nehemiah what spirit and equipment are requisite to face opposition, and win success.—*Rev. Emily Harland.*

OUR PLACE IN GOD'S PLAN

Text. Acts 9:6, Lord, what wilt thou have me to do?

Paul on Damascus road.

1. His vision.

(a) Of risen Christ.

(b) Of other needs.

2. His desire to help.

(*Rev.*) *Mrs. J. C. Culligan.*

A DAY OF VISION

- I. Realization of past failures.

Have we hindered the cause of Christ—

1. By our absence from church?

2. By our indifference?

3. By our unwillingness to help?

- II. Appreciation of our blessings.

1. Temporal.

2. Godly home and friends.

3. Christian influences.

(a) Direct.

(b) Indirect.

- III. Vision of needs of others.

1. Our Community.

(a) Homes.

(b) Social life.

(c) Industrial life.

(d) Church.

2. Our Nation.

3. Our World.

- IV. God calls to us. He would rally His forces.

1. The Greatness of the harvest.

2. The need of laborers.

- V. Vision brings desire to help.

1. Our Part.

(a) A place for each one.

"To every man his work."

(b) Necessity of co-operation for success.

"It ain't the guns nor armament, nor the honor you display,

But simply co-operation that helps to win the day.

It ain't the individual nor armies as a whole,

But everlasting teamwork of every bloomin' soul."

—(*Rev.*) *Mrs. J. C. Culligan.*

RALLY DAY SERMON OUTLINE

Scripture Reading—Nehemiah 2.

Text—Nehemiah 2:18—"So they strengthened their hands for this good work."

I. A brief review of Nehemiah's coming to a realization of the need at Jerusalem, of his release from the king so that he might go and do the work, of his appeal to the people in verses 17, 18 and of their response.

II. Webster defines *rally* as follows—"to reunite, to bring back to order." Therefore, in the light of this definition, we recognize the return of Nehemiah to Jerusalem with its results as a great rally.

III. Why the Church should have a Rally Day.

1. During the summer months the pastor and the people have been away on their vacations, and the work of the church has been at its lowest point.

2. A reuniting, a bringing back to order, of all members and interested persons is necessary—

(a) To renew interest and zeal.

(b) To reorganize forces that the work may be carried on efficiently and effectively.

IV. How the Church should Plan for Rally Day.

Nehemiah first saw what needed to be done then went to God in most earnest prayer, after which he formed definite plans to accomplish those things that needed to be accomplished; and held the great rally to lay before the people the needs and reunite them for the work in hand. These are the very steps to be followed by the church in planning the yearly Rally Day.

V. Every true rally inspired by a vision of need, and in the spirit of consecration both on the part of the leader and of the workers.

1. Nehemiah felt the need and consecrated himself, then called the people together.

2. "And they strengthened their hands for this good work." Co-operation was necessary as was also organization.

VI. The church's need of Co-operation and Organization.

1. That *all* may rally for the work of the Kingdom. Strength in numbers.

2. That *each* may have a definite task fitted to his ability so that all hands may be truly strengthened for the good work that is before them.

(a) Constructive—among the young people in the Sunday school, in the Epworth League; in the Ladies' Aid Society, and in all departments of the church work.

(b) Combative—Just as Sanballat and the other enemies opposed the work of Nehemiah, so are the forces of evil always opposing the work of the church—forces that must be met and defeated so that the work may not be hindered.

3. That we may be assured that "the God of heaven, he will prosper us," as he did Nehemiah.

VII. Let us, therefore, truly rally today, that is, reunite, or come back to order, that we may "strengthen our hands for this good work" that is before us, knowing that "the God of heaven, he will prosper us," and resolve as did Nehemiah and his followers, "Therefore, we his servants will arise and build," His Kingdom needs building. He needs us, his servants, for the work. Are we ready?

"There's a place on the ranks to be filled today;
Who will stand with the tried and true?

'Mid the battle's din and the cannon's roar,

Can the Master count on you?"

May our answer be:

"True-hearted, whole-hearted, faithful and loyal,
King of our lives, by the grace we will be;

Under the standard exalted and royal,

Strong in thy strength we will battle for thee."

(Rev.) Mrs. Belden E. Pratt.

"WIDENING HORIZONS"

Text. Deut. 32-11, 12.

Universal love of Pictures.

This, the Age of the Cinema.

Education through Eyegate.

1. Eagle Symbol of God.

Text from swan song of Moses.

Daring figure peculiarly fitting to wilderness.

Exquisite imagery, tender, and sublime.

Full conception of figure suggests Motherhood and Fatherhood of God, with all that it implies.

Eagle king of birds, with home on heights.

2. Time of Nest-Stirring.

Lonely eyrie of eagles on ledge of rock.

Rough nest represents to eaglets their world.

Strange action of mother bird when eaglets ready for flight.

Stirring of nest, and terror of young.

Brooding mother.

Eaglets forced to flight.

Broad wings of father bird stretched to support eaglets in flight.

Gaining of new powers, and wider world.

Greatest kindness, not cruelty.

3. Bible Illustrations.

Jacob and Moses knew stirring of nest.

Job said "I shall die in my nest" (Job 29.18).

Psalmist said, "In my prosperity I shall not be moved." (Psa. 30:6.)

Saul of Tarsus thrust out of nest of Jewish prejudice.

4. Application.

Human heart yearns for security, and an abiding resting place.

Never found in this life.

Supreme tragedy that man is content in nest when God desires for him the heights of moral and spiritual attainments.

In love God stirs our nest in—

Individual, Home, Church, and National life.

God desires ever widening horizons for his children.—Rev. Emily Harland.

BROKEN ALTARS

Text. 1 Kings 18:30. "And he (Elijah) repaired the altar of the Lord that was broken down."

A—Narrative.

I. Conditions.

Drought, desolation, famine.

Ahab and people worshipping Baal and Asherah.

God's altars, symbols of His presence, broken down.

II. Elijah's Test.

"If Lord be God, follow Him; If Baal, then follow him.

1. Elijah repairs altar.

2. Elijah prays.

III. God's Answer.

Sacrifice accepted.

Conditions changed.

B—Lesson applicable to us today.

I. Conditions much same.

1. Other gods worshipped.

2. God's altars broken down.

II. Call to decision.

"If Lord be God, follow Him.

1. Rebuild broken altars in home, church, nation.

(a) Gather stones cast aside.

1. Faith.
2. Reverence.
3. Family Altar.
4. Public Worship.
5. Obedience.
6. Loyalty.
7. Love.
8. Unselfishness.
9. High Ideals.
10. Purity.
11. Faithfulness.
12. Service.

III. Prove God when conditions are met.

By offering our best.

By Prayer.

1. Unselfish, for others.
 2. Definite.
- "That they may know Thou art God."
That their hearts may be turned to thee.

IV. God's answer sure.

1. Offering accepted.
 2. Drought stopped.
 3. God's presence realized.
- (a) By Elijah in Mt. Horeb.
(b) By people on Mt. Carmel.

—(Rev.) Mrs. J. C. Culligan.

Scripture reading—Gen. 11:31, 32; 12:1-5; Heb. 11:8-10; 12:1, 2.

Text—Gen. 11:32—"And Terah died in Haran."

Subject—Finished and Unfinished Tasks.

I. Terah—Abraham's father—a descendant of Shem, one of Noah's sons—a failure.

II. Journey—From Ur to Haran, easier part of journey—"Dwelt there"—Terah died.

III. Abram continued journey.

1. Abram's meager knowledge of God—came from heathen country, but had found the true God.

2. How God spoke to Abram—to his heart as He does to us.

3. Difficulties, uncertainty—"He went out, not knowing whither he went."

4. Abram considered the difficulties, counted the cost, made ready, and started—"And they went forth to go into the land of Canaan," with the result, "*And into the land of Canaan they came.*"—First part of God's promise fulfilled—"Unto a land that *I will shew thee.*"

IV. Discouragements in Canaan—hostile tribes—famine—trouble between Lot's and Abram's herdsmen.

V. Encouragements along the way—God said, "Fear not, Abram: I am thy shield and thy exceeding great reward;"—a sense of God's approval.

VI. As Abram looked back over the discouragements and the encouragements he always took heart to go on. Increased blessings came after each severe test, the greatest of which was probably the offering of Isaac after which he received the great blessing and promise.

VII. Gen. 24:1—"And Abraham was old and well stricken in age: and the Lord had blessed Abraham in all things." Blessed in testing—tests often blessings in disguise.

VIII. "Terah died in Haran"—did not have to do hard things because he failed to go on and accept and overcome them.

IX. The hard things are the things that make for strength and character, and the remembrance of them, if overcome, encourages to greater efforts and accomplishments.

Illustrations:

1. Students—anyone starting any career.

2. Story of young man who determined to climb Pike's Peak when the other members of his party rode to the summit. Climbing increasingly difficult, but he kept on and made the ascent. In after years when difficulties arose that seemed too great for accomplishment he would say to himself, "I climbed Pike's Peak; I can do this."

X. Jesus, just before his crucifixion, prayed, "I have finished the work which thou gavest me to do"—life's work finished.

Again, on the cross, "It is finished"—the suffering and agony? Ye, but much more—the work that his Father had given Him to do.

Paul, in prison, and at the end of his life writes, sounding a glad note of victory, "I have fought a good fight, I have finished my course, I have kept the faith."

Compare Terah with Paul—Terah who "died in Haran."

XI. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

"Looking unto Jesus, the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the same, and is set down at the right hand of the throne of God."

XII. We—having witnesses and examples, and, above all, the perfect revelation of God in Jesus—shall we die in Haran, or "finish the course?"

—Rev. (Mrs.) Belden E. Pratt.

TWO OUTLINES BY MATHESON

One who heard Dr. George Matheson, the famous blind preacher, in his church in Edinburgh, gives the outlines of the two sermons from his notebook, thus:

"And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:12.

Every gain involves a certain loss; in a sense the mother loses her son when manhood is gained. So in religion, advance involves loss.

1. The time of special wonder is succeeded by the ordinary and common.

2. The periodical is succeeded by the constant.

3. The ecstatic is succeeded by the commonplace.

* * *

"And Abram passed through the land unto the

place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land." Genesis 12:6.

Every one, like Abram, passes unconsciously through the land of his future possession.

1. The idea applied to the natural life of man. e. g., the schoolboy commits as a task classic passages of poetry, but in later years these are the land of his possession.

2. The idea applied to the life of Christ in the soul. There is much mystery in our religion; there is much in the world that stumbles faith, but by-and-by all that will be the land of our possession.

NOT WHAT, BUT WHOM

"I know whom I have believed." 2 Tim. 1:12. Christianity is Christ. Religion is life. Christianity is founded not on what, but on whom.

1. The one thing to do is to make Christ central and all else marginal. Let Christ explain his own religion.

2. Doctrines never save. Dogma can never deliver one from evil. . . . Personal knowledge of Christ will give us a working creed.

3. To know Whom instead of what will make us ready to suffer and sacrifice. We are not willing to live and die for an abstract teaching, but will respond to the heroic call of our personal Friend and Leader. . . . If we just live for definitions, dogmas, rituals, which change, we will be sorely disappointed; but, if we live for Christ, the unchangeable, we will be certain of enduring success.

May we, therefore, give less of our attention and energy to the what, and more to the Whom of our Christianity.—*The Rev. W. M. Hydon.*

HARMONY OF ARRANGEMENT

The arrangement of the order of the baccalaureate service at Syracuse University in 1926 was most manifest. It ran as follows, in its special features:

Hymn: "O God, our help in ages past."

Quartet: "God is a spirit."

Anthem: "Build thee more stately mansions."

Hymn: "Defend us, Lord, from every ill."

Baccalaureate sermon: "Applied Idealism."

(Chancellor C. W. Flint.)

"For everything there is a season and a time for every purpose under heaven . . . a time to break down and a time to build up. . . . a time to keep silence and a time to speak. . . . a time for war, and a time for peace." Ecc. 3:1, 3, 7, 8.

"But when the fullness of the time was come." . . . Gal. 4:4.

"And the times of this ignorance God winked at; . . ." Acts 17:30.

Hymn: "O Master, let me walk with thee."

"Used" Sermon Topics

THIS MONTH

Our program begins at full speed again. This is Rally Month. Some very important meetings are scheduled. Let us all lay aside our vacation ideas, and get back into the work.

Sundays in September

Sept. 12th—A.M. "The Program of Jesus."
P.M. "The Lure of a Vacant Throne."
Sept. 19th—A.M. "Is His Program Workable."
P.M. "At the Cross Roads."

Rally Day

Sept. 26th—A.M. "Is the Church Sufficient?"
P.M. "What to Do with Judas?"
—*Rev. H. N. Geistweit, Auburn, N. Y.*

NEXT MONTH

October will bring us two new and very interesting series of sermon studies:

Mornings: "The Lord's Prayer." A series of six.
Evenings: "Understanding the Scriptures." A series of three honest and sincere discussions of the great controversy now waging over the relation between Science and religion.

—*Rev. H. N. Geistweit, Auburn, N. Y.*

PUBLICITY WEEK

Sunday, 10:45 A.M.—Rally Day. Sermon by the pastor: "The Signs of the Time."

Monday, 8 P.M.—"What Is Fundamental to Christianity?" Rev. A. Brunn, Brooklyn, N. Y.

Tuesday, 8 P.M.—"Saved Through Faith." Prof. H. Feth, D.D., Bronxville, N. Y.

Wednesday, 8 P.M.—"The Unconscious Request of the World: We Will See Jesus." Rev. F. Lindemann, Astoria.

Thursday, 8 P.M.—"The Lord's Supper." Rev. A. Wismar, New York, N. Y.

Friday, 8 P.M.—"Is Christianity Really Worth While?" Rev. F. Jena, West New York, N. J.

Sunday, 10:45 A.M.—Mission Sunday. Sermon by the Rev. N. Friedmann, Lutheran missionary Among the Jews of New York.—*Rev. B. V. Skov.*

10th ANNIVERSARY SUBJECTS

Saturday Afternoon

The Relation of the Church to the Nation—
Rev. Sherrod Soule, D.D., Hartford, Conn.

The Value of the Church to the Community—
Rev. J. M. Deyo, Danbury, Conn.

What Is Community Religion?—Rev. George
H. Johnson, New Milford, Conn.

Life Investment in a Rural Town—Rev.
Robert E. Carter, Washington, Conn.

The Congregational Element in a Rural Church
—Rev. J. L. R. Wyckoff, Woodbury, Conn.

Saturday Evening

Community Health—George H. Wright, M.D.
The Bank of the Community—Thomas White,

First National Bank of New Milford.
Rural Education—

R. E. McAllister, District Supervisor.
Some Social Problems of a Rural New England

Town.—Prof. J. L. Hypes, Storrs College.
Sunday Morning

Anniversary Sermon—Warren H. Wilson, D.D.
Sunday Afternoon

The Church and the World Community—Mrs.
Franklin Warner, Pres. Women's Missionary Soc.

Our Children and the Church School—Rev.
George Reid Andrews, Secy. Congregational

Educational Society.

Sermons

The Courts Are Open

A Timely Sermon Concerned with Strikes and Arbitration

REV. HENRY HOWARD, D.D.

Noted Australian Preacher who is now serving The Fifth Ave. Presbyterian Church, New York

(This sermon is from his book, "The Peril of Power," published by George H. Doran Company, and is offered here with their permission.)

"The courts are open, let them accuse one another." Acts 19:38.

This is the representative of Imperial authority, appealing to the Roman instinct of law and order as against the policy of "direct action" and the passion of the crowd. The preaching of the Gospel in Ephesus had been attended with such phenomenal results that the whole city, hitherto given up to idolatry, had with almost one consent, renounced the worship of Diana and embraces the religion of the Cross. This was so threatening the image-making industry, which gave employment to so many hands, that there was a danger lest the demand for miniature representations of the goddess should fall off, and thus numberless craftsmen be thrown out of a job. This they foresaw would result in a slump of the silver market, and a panic on the exchange. Hence the uproar described in the chapter from which the text is chosen, and where the crowd, true to the temper of crowds in every age, gave rein to their passions and trampled the traditions of centuries under foot. Amid a babel of voices, in which it was impossible to hear himself speak, the town clerk stepped on to the platform, and ultimately succeeded in calming the tumult and making himself heard.

Luke, who wrote up this public meeting, had together with a fine gift of picturesque description a keen sense of humour. That is a fine touch, so true to life, whether in ancient or in modern times, in which he tells us that the greater part of the crowd did not know why they were come together. This, however, did not discourage them from joining in the catch-cry, "Great is Diana of the Ephesians," which they kept up in monotonous chant for no less than two solid hours without knowing whether, or in what regard, the honour of their goddess was being aspersed or her authority impugned.

It is not, however, for the purpose of discussing the details of this incident in an Eastern Roman province that I have selected our text. My desire is simply to show that the attempt to settle disputes on the voices of the mob, by appealing to the passions and self-interest of the disputants, instead of the equities of the case, must prove as futile in practice as it is fundamentally false in principle. Nothing could be more subversive of the best interests of society and in the end of the entire social structure itself than the pursuance of such a method. One of the axioms of a highly organized social order is the willingness on the part of the individual to surrender the right of private war in favor of judicial arbitration. By

common consent the redressing of personal wrongs is vested in a properly constituted public tribunal, under such laws, ordinances, and safeguards as shall secure the uncorrupted administration of justice to all parties concerned. This secures the fair hearing of both sides to a suit, in an atmosphere of calmly-reasoned argument, unprejudiced enquiry and even-handed justice, under the dry light of law, exhausted of the personal equation, and devoid of heat.

In 1917, Lord Parker, the President of the English Law Society, said: "In every fully developed system of law the remedy for grievances is sought through judicial tribunals, based ultimately upon the organized forces of the community. But in the earlier stages of the growth of law the person aggrieved was obliged, to a very large extent, to have recourse to what may be called self-help. Assisted by the members of his family or by his friends, he had to take matters into his own hands, and himself exact retribution. Individual force, however, is a matter of doubtful validity. It might be opposed by force on the part of the wrong-doer, and the latter may prove the more powerful and the wrong goes undressed."

Mr. Justice Jethro Brown, of Australia, in delivering judgment under the Industrial Arbitration Act of that country, in the case of *Michale Safe versus Walter McNally*, pointed out that industrial law like civil law, had to pass through three stages. These are his words:

"In the first stage the person wronged must take the chance of being able to redress the wrong by appeal to force. In the second stage tribunals of conciliation are instituted, and these, while undoubtedly saving much injustice, are still grossly inadequate. In the third stage, the settlement of disputes, whether civil or industrial, must be according to law. Alike in civil and industrial and international disputes, the interests of society demand their settlement according to law.

"I wish to say with all the emphasis of which I am capable that a section of the workers who go out on strike (quite apart from the consideration of wrong to the community) are guilty of betraying the enduring interests of the workers as a class. They bring contumely on that system of Industrial amelioration, which has been established in Australia, and which hitherto has been the admiration of a great part of the civilized world. They alienate that general public sympathy which hitherto has contributed towards the legislative redress of grievances or ill conditions under which workers have suffered in the past. They also divide the wage-earners, because the wage-earners, taken as a class, have common sense enough to realize that their real interest

lies in a policy of progressive amelioration by legal, constitutional, administrative, and judicial means and not in a return to lawless force."

Now, it is a matter of great regret that the settlement of peace abroad should have been followed by its disturbance at home. Of course, we have long been aware of certain sinister forces at work in our midst, that have been merely waiting for a favourable opportunity to break into open rebellion against the existing order. The sudden cessation of the war has in certain ways played into the hands of these reactionaries. It has meant the arrest of force that was strongly moving in a given direction. But force cannot thus be suddenly fetched up without a resultant recoil, and unless provision be made for the working up and safe distribution of that recoil, it may work as much havoc among ourselves as it was designed to work upon our foes. Now, a part at least of this force has been taken up and cornered by the revolutionary party, and is being operated for destructive ends. With any sane and solid constructive policy of social and industrial reform, the vast majority of the community will always be in heartiest sympathy. No one among us could be content with things as they are. The only question is how existing wrongs can best be rectified, so that social justice and equal opportunity for the fullest self-realization may become the secured heritage of every man, woman and child. While there are properly constituted methods of settling industrial disputes, the resort to "direct action" is an open act of rebellion, and while it has to be conceded that circumstances may at times arise when such rebellion is justifiable, it must only be as a last resort.

The conditions under which such hostile action against the established order is permissible have been very ably discussed by T. H. Green in his "Principles of Political Obligation." These are his words: "No precise rule can be laid down as to the conditions under which resistance to a despotic government, becomes a duty. But the general questions which the good citizen should ask himself in contemplating such resistance, should be what prospect is there of resistance to the sovereign power leading to a modification of its character, or an improvement in its exercise, without its subversion? If it is overthrown, is the temper of the people such, are the influences on which the general maintenance of social order and the fabric of recognized rights depend so far separable from it, that its overthrow will not mean anarchy? If its overthrow does not mean anarchy, is the whole system of law and government so perverted by private interests hostile to the public that there has ceased to be any common interest in maintaining it?"

Now, these questions, so cogently stated, bear reference to the right of action against a "despotic government," so that whatever force they possess in reason, under such a rule, is augmented to infinity when they bear reference to a democratic system of government like our own, in the determination of which each individual has a

share. The fact is we are faced up with a sectional selfishness which has displaced individual selfishness, and organized itself against the interests of the community at large. It has set before it a goal which it persists in working towards, quite independently of whether the community can bear the strain of the extra demand. This, according to T. H. Green, is the application of brute force in the way of passive resistance, and refusal to fulfil functions upon which the well-being of the entire body depends.

The fact is every member of the body politic has obligations to the social order, which restrict his liberties. Men cannot have the advantages which flow from association without incurring certain corresponding and counterbalancing disadvantages. Privileges are everywhere set off by responsibilities, and everything has its price. Society rightly conceived and construed is really one big union, loyalty to which must modify and control our loyalty to any sectional unions that may be formed within it. The only justification for the formation of the sectional union is that its members may protect themselves against any infringements of their rights, or any imposition of disabilities which would prevent their taking a full share in both the privileges and responsibilities of the social organism of which they are a part. But when they forget that they are but a part, and employ the power which they have been permitted to acquire as a menace to the peace and prosperity of the whole, they are denying to others what they claim for themselves. They thus become creators of the very evils, only on a larger scale, that they were supposed to be banded together to destroy, and the reactions are always damaging.

Unions come into existence as a protest or preventative against unfair conditions in work or wages, so that the worker shall not be exploited by capitalism, and made to carry more of the social burden than it is his due to bear. What a satire, then, it becomes, when the organizers against tyranny themselves become tyrants, and, having worked themselves into the possession of power for the alleged purpose of self-defence, straightway turn it into a weapon of attack, and hold up the highways of trade in the enforcement of their demands!

It was to prevent this possibility, or at any rate to reduce it to a minimum, that the system was instituted of Arbitration Courts. But these courts can only deal with such cases as are submitted to their judgment. But when the aggrieved parties refuse to have their claims adjudicated upon by the proper tribunal, an impasse is created, through which no one seems wise enough or courageous enough to cleave a way. But even when arbitration has been sought, on the understanding that both sides would agree to the court's award, this understanding has again and again been violated by the workers, who, when they found the decision given against them, refused to accept as final what the judge had decreed. And incidentally may be noted here a fatal weakness in the practical

(Continued on page 1474)

What Shall I Do With Jesus Which Is Called Christ?

REV. W. J. MacQUARRIE, B. A.

We are all familiar with the story of the trial and crucifixion of Jesus. From the gospel records we have reconstructed the picture in our minds. We have thought of him as being humble and meek, lowly and silent.

We have thought of Pilate as the man of authority, carrying himself with haughty pride and with the dignity of conscious power. That, I venture to say, is a rough outline of the picture which the most of us have had in our minds as we read again the old familiar story. That picture, so long held, is, however, not true.

It required the famous painting, "Christ before Pilate," by Munkacsy, to give us the correct conception of how Christ must have appeared at his trial. Some of you may have seen the original picture and no doubt many have seen a copy. To my mind the greatest thing about the picture is that it presents Christ in a, by no means, suppliant pose. On the contrary, his bearing is kingly, masterful, and his attitude is, not only a challenge to but a denial of the proud power of Pilate.

In this, the picture conveys the right idea that it is not Christ who is on trial, but it is Pilate, and the great test of Pilate is voiced in his bewildering question, "What shall I do with Jesus which is called Christ?" The dread penalty is not disturbing Jesus, but it is disturbing Pilate, and he is frantically seeking some way of escape. His soul, his wife, his sense of justice are all urging him to act as he knows he should act. But his ambition, his selfishness, his pride and his love of earthly power and popular favor, are goading him on to condemn Christ to the cross.

As one looks at Munkacsy's picture of Christ one can well understand what Pilate's feelings must have been. Before that stately, dignified, challenging figure, there had to be a decision. No evasion was possible. Every good impulse on the one side. Every evil and selfish impulse on the other. Christ standing waiting. No wonder Pilate cried out in his perplexity, "What shall I do?"

To that question the ages have been able to give but one answer. It is this. "Pilate, we cannot help you. You must settle this question for yourself. There is no other way. You cannot place the responsibility on any other nor can you wash your hands free of the whole matter. You must decide for yourself."

We all know how Pilate did decide. He gave Jesus up to be crucified. His decision had terrible consequences but most terrible for him. It confirmed the truth that the wages of sin is death. Although Pilate passes out of New Testament history with the granting of a guard to watch the sepulchre of Jesus, other historians tell us that misfortune dogged his steps until, with Judas, he too, became a suicide. Yes, Pilate sacrificed

Christ and in the very act of doing so he doomed his own life to destruction.

Now, I think we cannot escape the feeling that in this incident we all have a personal interest. The same question faces each one of us today. The same forces that appealed to Pilate to condemn Christ are appealing to us. It is the appeal of Wrong against Right. It comes to us all.

It comes to the laborer and it says, "Ensure yourself against loss. Lengthen the task so that you may have many hours of labor rather than much work done. Smother your conscience and your sense of right so that your pay-envelope may come regularly and continuously. Send Christ to the cross. That is exactly what Pilate did. He tried to safeguard his position and to continue his pay-envelope. Yes, he crucified Christ and he sent himself to a suicide's grave. What will the laborer do with this Jesus who is called Christ?"

The same question comes to the business man and it says, "Ensure for yourself large dividends. Reduce the quality of your goods. Pare wages to the limit. Wash your hands of all responsibility for the poverty and wretchedness that prevail in the homes of your employees. Keep yourself on good terms with the Ceasers who are associated with you even as Pilate sought to please the emperor at Rome. What does it matter who suffers so long as you are safe. Send Christ to the cross." What will the business man do with Jesus?

It comes to the Politician and it says, "Do not be over anxious about what is right. Seek first that which is expedient. Make yourself safe with the Party Machine, so that when your term expires you will be sure of the support of the Organization in your efforts to be re-elected. Think first of yourself and of those things that will safeguard your interests. Once you are elected, your main business is to look out for your own welfare. What have you to do with Jesus? He is only a dreamer. What business has He to be interfering with our affairs? He has no business in Politics or in the Legislature. Send Him to Herod. Send Him anywhere. Crucify Him. Wash your hands off Him and His ideals." What will the Politician do with this Jesus?

It comes to the young people of our land and it says, "Leave these serious matters alone. You have no need to bother your head with these religious matters for a while yet. Eat, drink and be merry. Life is yours to enjoy. "Live while you live" for when you are dead you will be dead for a long time. You do not need to have anything to do with Jesus for a long time yet. Just postpone this whole business until you are older and you have more time to think about these serious matters." What will the young people do with this Jesus?

Thus to every class and to every individual this question comes accompanied by a chorus of tempt-

ing voices. In every one of our hearts there arises the evil suggestion to have nothing to do with Jesus.

The fact is, however, that we cannot avoid or escape it. We are forced to a decision. There is a sense in which every time the gospel message is presented to us, every time the Spirit strives, every time duty confronts, our souls are forced to face the question, "What will you do with Jesus?" As with Pilate, responsibility cannot be washed off, nor can it be pushed off on to any Herod. Others may influence but no one can make decisions for you or for me. God has put in our hands the power to choose. He will influence by His spirit, entreat by His love, plead by His messengers, but you and I must settle this question for ourselves.

Now there is one truth I would like to have you all carry away with you from this study. It is this. Jesus Christ is no suppliant standing before you begging for his life. He is not asking for any favors. He is demanding nothing that is not justly his. What he asks is that you should be just to yourself, to your own highest interest and that you would grant to him his rightful place in your work, in your business, in your pleasure, in your life as a whole.

I would like you to carry away in 'your mind a vision of Christ as presented in Munkacsy's great picture. Jesus is standing before you and before me today. It is not His trial but it is ours. That moment when Jesus stood before Pilate took the full measure of Pilate's character, took full measure of Pilate's future life and was prophetic

of his downfall and death. Today Jesus stands before us and the attitude which we assume toward him is determining what we are and what our future will be.

As there is a sense in which every time the gospel comes to us it challenges us with the question, What will you do with Jesus? so there is also a sense in which every temptation that comes to us issues the same challenge. If we decide in favor of anything that is wrong, in that very decision we are deciding against Christ. It thus comes to us in our business, it comes in relation to our keeping of the day that God has hallowed, it comes to us in our relation to our fellowmen. In facing these relations of life we must decide either for or against Him.

To you who have professed faith in and love for him these tests come. In such times, "What will you do with Jesus?" If you decide against Him, if you bow to the popular cry, remember you do not destroy Him, but you do wound Him. You press again the thorn crown on His brow. You open the old wounds. It seems to me that of all others these are the hardest to bear, the wounds received in the house of His professed friends.

How readily and truly this great test applies.

It is so plain the truth of it can not escape any one. Both for those who accept Him and for those who reject Him, it is the question of all questions. I cannot answer it for you nor can you for me. Jesus stands before us Dignified, Manly, Loving. What will you do with Him?

Neither Forsaken Nor Forgotten

REV. W. REFUS RINGS

John 14:18. "I will not leave you desolate, I come unto you."

So reads the Revised Version, but I like a direct translation from the Greek much better, "I will not leave you orphans, I am coming to you."

I. Introduction

Nearest to the love of God which he expresses to those who love him is the love of a mother which she expresses for her child. When a child is brought into the world and the mother is suddenly snatched away by death, there comes into the life of that child a vacantness which can never be filled. The child may have a kind father, one that will care for all its earthly needs and love it much, but never will the love of the father satisfy the soul's hunger for mother love. That child is an orphan.

When we think of orphans, we do not think necessarily of poor children with only half a chance in life because they are generally well cared for in this day and age. But we do think of a child which through circumstance has been robbed of its parents, either by death or because they have forsaken it. There is nothing more pitiable than a forsaken child.

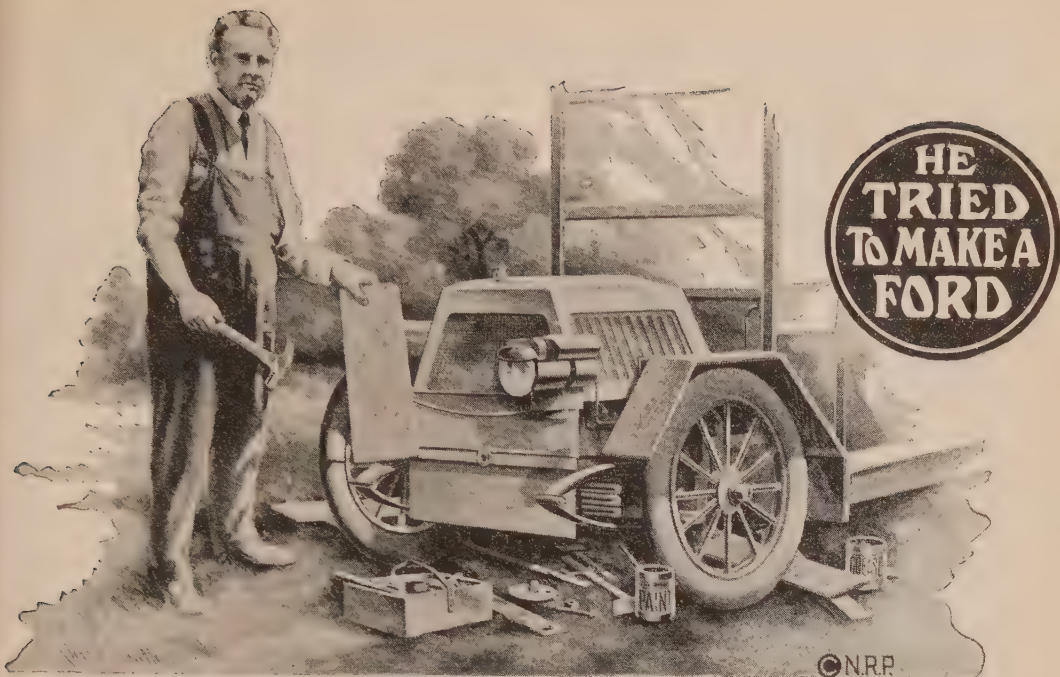
To be forsaken is to be left alone. It is to be robbed of that closer fellowship which existed

between the child and its parents that friends cannot supply. To be forsaken is to be desolated, left entirely alone. Not alone in the sense that there are not others about you, but alone in the sense that there is no one to whom you can go for love and companionship as you went to your father or mother.

It was a sorrow-burdened band of disciples that Jesus was addressing in the Upper Room just before his betrayal. It was a changed band, entirely different from that of previous days. They had put off the thought of Jesus' departure as we put off that of a friend. They thought he would stay with them forever. But now they realized that what he had said was about to come true. They were sad and disconsolate. Jesus was trying to tell them, although they were not yet prepared for all he had to say, the promise that we find in our text "I will not leave you as orphans, I am coming to you." And that right soon!

II. Forsaken

Mankind thrives best in the environment of fellowship and companionship. Man was not created to be alone. God saw that and as quickly as possible made a companion for man. Man is not happy, does not consider life worth living until he has found



The Jack of All Trades is Seldom Successful

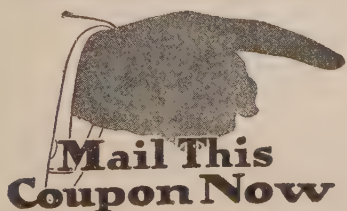
YOU probably know some men who thought they could make an automobile which would run just as well and cost less than one purchased from the manufacturers. The home-made car was a disgrace to the community and failed to give results.

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some one who responds to his radiation of friendship.

As long as a man is surrounded by other companions, he is unafraid and will do many things that he would not think of doing when alone. In company of fellow men, he will march into the wilderness and face the fiercest of wild beasts without fear, but when alone he will run in fear from an innocent barking dog. With others leading or following him, a soldier marches into the face of death singing because there is no fear in his heart, but alone, he will shudder in terror at the boom of a distant cannon.

About twenty-five or thirty years ago, a group of people living near Mt. Jackson, Virginia, went for a picnic. The spot they selected was a shady hill under which was what is now the Shenandoah Cavern. At that time, there was only a small opening into the cavern. Taking a rope to guide them, parties often went in to see the beautiful sights. It so happened that this day among the people gathered there was a young couple, newly married. They thought it would be great sport to explore the caverns by themselves. Taking a candle, they slid down the rope into the cavern and began to walk about. They marvelled at the wonderful sights they beheld and soon left the rope and the opening behind. Time flew far more quickly than they imagined. Their candle was about burned out and the opening was nowhere in sight.

At last their flickering little light went out and left them in the darkness. It was real darkness, eternal darkness, so thick that they could not so much as see their hands before their faces. It was utter darkness and they were alone. Fear seized them. Although there was absolutely nothing in the cavern to harm them, they began to imagine that through the darkness came huge beasts and serpents to devour them. The steady drip of the water from the roof of the cavern sounded to them like a giant swinging a sledge hammer in an attempt to demolish the cavern. They thought of their friends outside who could never find them and whom they would never see again. They thought of a thousand things and at last when their minds would no longer function they fell exhausted in sleep.

Soon those on the outside missed the couple and started a search for them. Seeing the rope in the hole they knew they were in that cavern. Taking a supply of candles, it was not long until they discovered the young couple safe and sound physically but with minds tortured with the pangs of hell itself. For anyone who has been in a cavern and experienced its darkness as I have, hell could not be a worse place, and after all, hell is separation from the light of God's sunshine.

For the disciples as they had gathered in that Upper Room the future appeared as utter darkness. There was no ray of guiding light. These last hours with their beloved companions, Jesus, seemed to them to be the end of all their hopes and plans. They were to be forsaken. They were to be left alone with no one to guide them.

They were to be abandoned. These thoughts tortured their minds so much that at the Garden they could not watch with Him but fell fast asleep in pure exhaustion.

As the young couple in the cavern gave up all hope and doubted whether they would ever see the sunlight or their loved ones again so the disciples within a short time were to lose almost all the faith they had. Indeed their faith was so shallow in this promise of Jesus that they did not go to the tomb on the third day to see whether or not he would really rise from the dead.

John the Baptist had much the same experience. He was happy to proclaim the Lamb of God by the river's bank, but when the cold prison walls closed about him and he was forsaken by those he thought loved him, he sent messengers to Jesus to find out whether he was really the Christ or if there was another yet to come.

The farther you and I wander from the love of God, the more we too will doubt his promises. Following afar off from Christ, we will doubt his miracles, his love, and his forgiveness of sin. Life without Christ will be for us just as black and dark and forsaken and lonesome as it was for those sorrowing disciples. Our greatest fear will come when we hear the trumpet's last call, and realize that we have forsaken God and cannot go where he is. What greater punishment could our sins bring upon us than to be cut off forever from the sunshine of God's love?

III. You are Neither Forsaken Nor Forgotten

"I will not leave you as orphans, I am coming to you." This is the ray of sunshine that lights up the dark cavern of loneliness and despair. This is the ray of light that brightens the darkest prison cell and causes a Bunyan to write a Pilgrim's Progress with a song of joy in his heart. I am coming to you. I will not leave you as orphans, I will not forsake you. I will not leave you. I will not abandon you.

The disciples doubted that Jesus would rise from the dead on the third day as he had told them. He had told them to go out into the world and give to it the Gospel of Good News, of glad tidings. He has told them that they must expect to face persecution, slander and even bodily harm. But they should not be discouraged nor dismayed for he tells them "I will not leave you as orphans, I am coming to you. Yet a little while and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in the Father and ye in me and I in you."

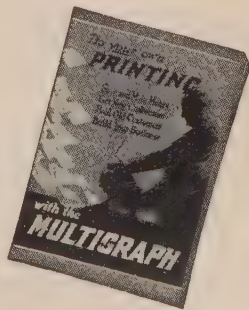
This was not the promise of the Parousia but the promise that within three days he would have conquered death and become victor over the grave. He knew their hearts were sad and that they were doubting. Therefore he must give them some striking and startling sign that would forever convince them that what he had promised to do was true and that they were not forsaken as they believed themselves to be. In that day ye shall know—know what? Why know that his promise

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was true. That although he had been crucified on the cross, he was not dead, but was still alive and with them. If for no other reason, the resurrection of Jesus Christ was absolutely necessary to convince the disciples that he lived and that their time had not been spent in vain.

But still they doubted and did not believe. They did not have faith enough to go to the tomb because they believed that he had mislead them and that he would never be seen by them again, but how mistaken they were!

Early on the morning of the first day of the week, Mary hurried to them with a message on her lips. "He is risen." She had seen him, he had talked to her. They gathered closer about her. Is it true?" they asked, "Are you sure? Was it not an angel? Did it look like him?" They hardly gave her time to make an answer but finally she convinced them that she had seen the Risen Christ and that he had requested her to tell them.

Then began the race to the tomb with Peter and John leading off. The tomb was reached and Peter going in found the grave clothes in their proper order but the Christ was not there. He had gone. He had risen from the dead. They could hardly believe it themselves but here was evidence that could not be disputed. Now filled to the over-flowing with happiness and joy, they hastened back to the Upper Room that they might not be overtaken by the Jews and suffer violence.

As they were talking over the events of the day and recalling how Jesus had made so many promises to them, they felt ashamed that they had not had more faith. In fact, they would have forgotten many of his promises altogether had not this good news come to them and caused them to recall the promises that were already made. As they were talking behind the bolted doors suddenly a familiar figure appeared before them and they recognized the greeting "Shalom lakem, peace be unto you." Yes—they knew now what he had meant when he said to them, "I will not leave you as orphans, I will come again to you."

They realized now why he had said to them, "Yet a little while and the world beholdeth me no more, but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in the Father and ye in me and I in you." Oh what a promise that was! What a certainty and a surety of their faith! They were not orphans. They were not forsaken. They were not desolated. They were not abandoned. He lived and they knew that they too should live.

This certainty and assurance filled their hearts with power from on high and they went out into the dark world of sin and fought until every last one of them had laid down his life in defense of the Gospel of Salvation. No longer were they afraid just because he was not visibly present with them. No longer did they doubt his promises because they knew that they were true.

IV. Christ Will Not Forsake nor Forget You!

My friends, there will come times in your life

when it will seem that God has forsaken you. There will be times of fear that your sin will keep you from his presence. There will be times of doubt when you wonder if after all life is worth the while. You have financial losses. All your plans go astray and nothing goes right. Your health fails. A loved one is taken—everything is black and dark and desolate.

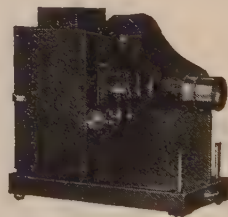
Many had the same experiences in Isaiah's day and thought that God had forsaken and forgotten them. But Isaiah says to them "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee.' You may forget God, but God cannot forget you.

Is thy pathway dark and dreary?
Breaks the tempest over thee?
Dost thou say, "I am forsaken,
And my Lord forgetteth me?"

O! behold Him in the glory!
Still the Calvary scars abide,
Still the thorn-marks on his forehead,
Still the spear-wounds in his side.

On those shoulders, once so burdened
'Neath the Cross' cruel shame,
In the Father's holy presence,
See: He bears thy precious name!

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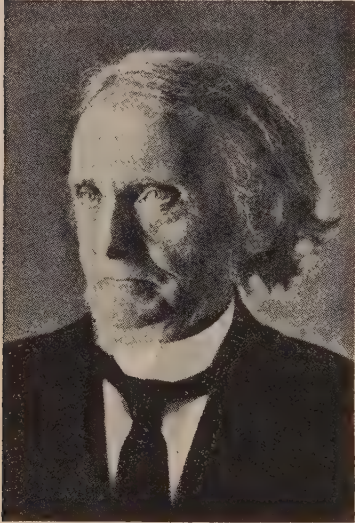
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Revelation in the Light of History and Experience, by Herman Mackensen. 208 pp. Stratford. \$2.00. The main contentions of this able book are, first that the religion of Israel and of Christianity is the result of a revelation from God, and secondly, that rejection of this religion involves what is morally wrong: the question of accepting or rejecting revelation therefore involves a moral issue. "Human nature becomes socially normal," the author also tells us, "as it is gripped and controlled by Israel's religion."

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That the church may increase its sympathy with the purposes of organized labor and co-operate to make its aims and methods thoroughly Christian.

Lay Co-operation

1. The committee on church records, or the clerk, may report on the number among the church members who are "laborers in shops, factories, and street;" the number who are "laborers on farms;" the number who are laborers in professions;" the number who are "laborers in so called business;" the number who are "laborers in clerical positions," (clerks, typists, book-keepers); and the number who are "laborers in the home."

The church of Christ does not concern itself with social or class distinctions. We are all "laborers in the vineyard of the Master," the church. The Christian church is the one progressive, world institution which looks upon men as equals, in that each is the possessor of a soul worthy of spiritual growth and nurture, and each equally worthy in the scale of the father.

2. A good reader might read some such lines as Rudyard Kipling's "The Son of Martha," which begins:

"The sons of Mary seldom bother, for they have inherited that good part,

But sons of Martha favor their mother of the careful soul and the troubled heart;

And because she lost her temper once, and because she was rude to the Lord her guest,

Her sons must wait upon Mary's sons—world without end, reprieve or rest."

The last stanza runs:

"And the sons of Mary smile and are blessed—they know the angels are on their side,

They know in them is the grace confessed, and for them are the mercies multiplied.

They sit at the Feet—they hear the Word—they know how truly the Promise runs.

They have cast their burden upon the Lord, and—the Oord, He lays it on Martha's Sons."

Another poem which may well give the spirit of Jesus toward labor is that one of van Dyke's, "The Gospel of Labor"—

"But I think the king of that country comes out from his tireless host

And walks in this world of the weary, as if he loved it the most:

For here in the dusty confusion, with eyes that are heavy and dim

He meets again the laboring man who are looking and longing for Him.

The last stanza of this is the familiar—

"This is the gospel of labor, ring it, ye bells of the kirk—

The Lord of Love comes down from above to live with the men who work,

This is the rose that he planted, here is the thorn-cursed soil—

Heaven is blessed with perfect rest but the blessing of earth is toil."

3. If the representative of some labor organization in town can be found to speak without bias, a man of Christian principles, he may very appropriately present, from the union labor standpoint, "The Objectives of Organized Labor," or a talk on "What Organized Labor Looks for in the Christian Church."

Outline of Leader's Address

1. Jesus, the man of toil and sympathetic toward laborers.

A. Mk. 6:1-6; Mt. 11:28-30; Kohn 5:17.

2. Jesus' immediate followers caught His spirit of faithful industry.

A. 2 Thes. 3:7-12.

3. The Christian church is evidencing more deep and intelligent interest in the question of workmen, wages, conditions of work and participation in management and profits, than ever before.

A. Every large denomination has its social creed and social department; the federal council of the churches of Christ in America conducts its "Information service," weekly, devoted to keeping church members informed as to progress in relations between employers and employees and general business conditions and labor difficulties.

4. American labor in its organized form reveals a more constructive spirit and an attitude less vindictive and more co-operative.

A. William Green, President of the American Federation of Labor says: "Both employers and employees should seek to promote industrial peace, to settle their differences and arrange wage scales without resort to industrial warfare—we are justified in entertaining the hope that because of a high sense of appreciation of the public interest and because of fair dealing between employers and employees, industrial disturbances may be reduced to a minimum."

Matthew Woll, Vice President of the A. F. of L. and President of the International Photo Engraver's Union, in its official journal for July, said: "American labor could not and would not attempt to proceed alone to do what must be the evolutionary task of the whole of the industrial organization. But it has pledged its faith in that philosophy (democratic self-government), stated its purpose to assist in its conscious development—and has taken a leading step in the direction of experimentation to see how far it can secure co-operation."

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Prayers and Songs

1. Walter Rauschenbusch's prayer:

"Oh, Christ, Thou hast bidden us pray for the coming of Thy Father's kingdom, in which His righteous will shall be done on earth. We have treasured Thy words but we have forgotten their meaning, and Thy great hope has grown dim in Thy church . . . as we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches and lose the sense of the living God and the joy of human brotherhood. Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force . . . show thy erring children at last to the city of love and fulfill the longing of the prophets of humanity. Our Master, once more we make Thy faith our prayer: Thy kingdom come! Thy will be done on earth."

2. Guided silent prayers—for breadth of mind and tolerance of thought on the part of both owners and laborers—for the elimination of anything like caste or pride based on either money or blood or culture; for a plainer understanding on the part of all who do manual labor that thinkers and writers and artists and investors and managers also do a form of exacting work—for a real joy in creative work by all classes.

SECOND MEETING

Aim

That the church may understand more personally and intimately those who teach their children in public schools, now opening, and convey to them the sympathetic concern which the church feels over the task which they have in common—building the character of tomorrow's men and women.

Lay Participation

1. The church committee on education should invite special guests at the meeting, all the public school teachers in its neighborhood and especially any who have been newly engaged to teach.

2. A superintendent of schools, or a principal of some department, will often be glad to give a talk from the school standpoint on "How the Church Can Co-operate Most Effectively in Making Better Citizens of Today's School Children," or "Some Difficulties in Character Training in Public Schools."

3. A representative father or mother of school pupils may contribute some ideas on "The kind of Teacher with Whom I Prefer to Have My Children."

4. A representative of the church school may give a brief talk on "Where and How Religion Comes In, in Training Children."

5. The faculty of the church school may be gracious enough to invite the public school faculty so far as possible to an informal reception in the church parlors just after the meeting.

Outline of Leader's Address

1. The common aim of school and church and home is—the symmetrical development of youth in body, mind and spirit, to the enjoyment of life to the full, and qualification of the youth to establish a better social order wherein everyone may attain to Christ's declared purpose, "That they may have life and have it abundantly."

2. Scripture background: Luke 2:40, 52. John 10:10; 1 Thes. 5:23; 2 Tim. 3:14-17.

3. Leaders in both religious and public educational systems agree in the primacy of character building for citizenship in this republic and both admit a need for something more, a quality plus, after the three R's have been taught.

A. The general theme at the Birmingham meeting of the International Council of Religious Education, 1926, was "Building Together a Christian Citizenship." Likewise the gist of seventeen answers to the question, "What shall we teach?" as printed by the *New York Times*, from answers by the leaders at the February meeting (1926) of the Department of Superintendence of the National Educational Association, was in Commissioner Tigert's reply: "I take it that you have in mind the general objectives of the schools. These I believe to be health, vocational training, culture, character and training for future citizenship."

4. The chief responsibility for imparting the religious element seems to be, under our system, in the hands of the church, and the Protestant church has given the government to so understand it in its policy of separation of church and state.

A. Dean Walter Athearn of Boston University said at Birmingham, "Protestantism insists that while the majority shall rule in civic matters, no group, whether small or large, shall impose its religion on anybody . . . a public school cannot be a critic of public morality in the same sense that the church should be," and Dean William Bower, of Transylvania College, in the discussion of this address said, "Dean Athearn is undoubtedly right in his position that in conformity with the historical American doctrine of the separation of the church and state, the church must assume the responsibility for religious education—to this process (the education of the American youth) each has its distinctive contribution to make, each has the right to expect of the other understanding, sympathy and co-operation. Both types of education must meet each other at the point where a socialized education merges into religious education with the border land of moral education binding both into one continuous process. In seeking this goal the initiative may well be taken by either institution."

5. The better acquainted and more cordial the co-operation between parent, school teacher and church school teacher, the better will be the results for both of our dearest possessions, our children, and the state. These three groups comprise the allies which must maintain an "Entente cordiale."

Prayers and Songs

1. Christiana Rossetti's "Open Wide the Window

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2. Guided silent prayers—for quick perception on the part of parents and teachers of the opportunity which is theirs while child minds are plastic—for such richness of Christian personality in public school teachers, whatever subject they teach or church they belong to, that they may unconsciously impart many lessons in Christian self control, dignity and generosity—for a more serious appreciation on the part of church school teachers of their task.

3. Suggested hymns are, "Lamp of Our Feet," by Barton; "Let the Words of My Mouth," arranged by Baumbach; "Oh Master Workman of the Race," by Jay T. Stocking, in The Congregational School and Publishing Society; "Oh Thou Whose Feet Have Climbed Life's Hill," Barney; "Oh Where Are Kings and Empires Now," Cox.

THIRD MEETING

Aim

To create a spiritual and home-like atmosphere in the prayer meeting group and to encourage one another by relating the choicest experience of the summer as revealing God's protection or revelation.

Lay Co-operation

1. A special committee should circulate through the whole parish announcements of a "Back Home Meeting" with "A Hundred Special Speakers," who will give the "Best Thing in the Summer's Vacation," in half-minute addresses.

2. Some laymen who can do this thing should be secured in advance to start off the testimonies.

3. The meeting should be a starting point for revived interest and increased attendance upon the prayer meeting during fall and winter. Some student in the Art Department of High School could make a large poster to be displayed before the eyes of all present, stating the goal of attendance for the year ahead, such as "One Hundred Average Attendants at the Mid-week Service From Now On!"

4. Some instrumental numbers—an orchestra if possible, while the people are coming, will help to establish the right atmosphere at the beginning of the meeting. Let the music blend into "Home Sweet Home," which all rise to sing as the first thing in the service.

Outline of Leader's Address

1. A vacation, whether of two days or of two months, ought to bring one some good, either physical, mental or spiritual; and that good should be made to serve another good by sharing it with others.

2. The original purpose of the so-called "Social Meetings of the Church," or the "Means of Grace," was to exchange experiences and so to "Build One Another Up."

A. The early Christians did this; Heb. 3:13; 10:24-25; Rom. 14:19. (Goodspeed's translation), "Let us therefore keep before us whatever will

contribute to peace and the development of one another." Eph. 5:19-20.

3. The only justification for a vacation is that it makes God more real and life more delightful; and whoever cannot take Him and bring Him back, with a fresh resolve to live for Him, is not entitled to have one. Mark 7:31-32.

4. Brief relating of one helpful experience, or the discovery of a new stimulating friend, during the summer, by the leader himself.

Songs and Prayers

I. Outdoor prayers—Dartmouth Outing Club ("In Hymnal for American Youth"). "We Thank Ye O Lord for the Things that are out of doors; for the fresh air and the open sky and the growing grass and the tiny flowers and the setting sun and the wooded hill and the brown earth beneath our feet. They are all good and they all speak the truth, and we rest ourselves, and get new strength to go back to the world of restless men. Keep us ever like thy good world, rugged and wholesome and true. Amen."

II. Bishop Quayle (in "Service and Prayers for Church and Home," compiled by Bishop W. P. Thirkield): "And is it true, O Lord, that thou art trying to talk to us and we are not much inclined to listen to thee? The saying seems so totally out of relation to rightness, not to say righteousness, that we name it, we deny it. And yet, O Lord, when we think it over we must acknowledge that it is true, that God wants to talk to us more than we want to talk to him. . . . God, the King of earth and the King of souls and the King of eternity, wanting to talk to us, and we so busy or so indolent or so frivolous or so foolish or so wicked, we don't want to talk to him! . . . O God let us all learn the sweetness of talking to thee, the righteousness of talking to thee, the deep gladness of talking to thee. Let us learn that, as the bough that springs back and the bird flies from it, so should our lives spring back to God. Help us, Lord. Amen."

III. "Blessed Be the Tie," Fawsett. "Jesus United by Thy Grace, and Each to Each Endured," Charles Wesley. "And Are We Yet Alive and See Each Other's Face," Charles Wesley. "God Moves In a Mysterious Way," Cowper. "The Spacious Firmament on High," Addison.

FOURTH MEETING

Aim

To show the relation of the Passover to the Eucharist, and to deepen the appreciation in the minds of Christians, taking the Sacrament, of the Eucharist or Lord's Supper.

I. A layman who would collect and summarize the facts regarding the June, 1926, Eucharistic Conference held in Chicago, reading possibly some of the graphic press descriptions of the dramatic events attending that conference, would give a good send-off to the meeting and connect it directly to present-day life.

II. Another man or woman who would read the 12th chapter of Exodus would give the historic background of the ancient Passover feast. A consistent Jew who could be induced to tell



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briefly what the modern observance of the Feast of the Passover means to the religious Jew today, would be a splendid help in impressing the lesson of how closely related are reverent and law-abiding Jews and Christians.

Outline of Leader's Talk

I. (Assuming that this meeting is a preparation for the sacramental service on the next Lord's day.) The solemn service to be engaged in on Sunday becomes more significant and valuable when the ancient history of its origin is understood.

A. Any symbol—the flag, the wedding ring, the baptism—is more appreciated if its beginning and development is somewhat understood.

B. Bowing at the altar, receiving the cup and the broken bread in the pew, the informed Christian can look back over 4000 years of human history to the blood-marked posts of the escaping Hebrew slaves in Egypt, and the hurried exodus from cruel bondage. His deliverance, then, through the intervention of God “in the fulness of time” by Jesus, “the lamb of God,” takes on new meaning to him.

II. It was Jesus' way to take familiar things and put into them new meanings rather than to create “de novo.”

III. The escape of the children of Israel from slavery under Pharaoh typifies the release of the sinner from the burden of guilt through the acceptance of Christ as his Paschal Lamb. To this Jewish Passover, Jesus added a new part and meaning, “in the same night that He was betrayed, He took bread. . . . This is my body. . . . This is my blood.”

A. The Christians' Eucharist is not an external or a formal affair—not a matter of door posts or “the blood of bulls and goats.” The Christians' sacrament is personal, spiritual and an inner affair.

IV. Another contrast between Passover and Eucharist is the universality of the latter contrasted with the nationalism of the former. Jews were spared because they were Jews. The sinner is forgiven and a new life imparted because he is penitent and believing, whether he be Jew or Greek or barbarian, Sythian bond or free: “All those who with hearty repentance and true faith turn unto Him.”

A. 6000 visitors at Chicago gathered from everywhere on earth, bowing in quiet adoration before the elevated Host or Eucharist, with no distinction of color or nation or state in life, is an undeniably impressive sight. The *Zion's Herald* remarked editorially upon that splendid pageant, “the mingling of rich and poor, educated and ignorant, white and black, Occidental and Oriental, in the Eucharistic Congress was significant. For it revealed the fact that in Roman Catholicism men of all classes are regarded simply as “sinners saved from grace” and equal before the throne of God. . . . The Eucharistic Congress in general had a value beyond computation not only to Roman Catholicism, but also to Protestantism, in fixing the attention of millions of Christians and non-

Christians upon Jesus Christ, his life and death for the human race. This influence will not be lost, but will bring forth fruit many fold.

V. The spirit of repentance with which humble worshippers come to observe the Sacrament is the important thing.

A. “Princes of the church” are not necessary; great throngs of people are not required to give efficacy to the Christian Eucharist. There is a startling contrast between the splendid retinue at Chicago and the simple group in an upper room in Jerusalem. Whether one cup or two; whether consecrated wine or common grape juice; whether the pomp of the High Church ceremony or the democratic simplicity of the non-Liturgical congregation—the heart of the Eucharist lies in the vital and appropriating faith of the participant. Whatever conduces to that is good; whatever hinders that is bad.

Prayers and Hymns

I. “Take away from us we beseech thee, O Lord, all our iniquities, and the spirit of pride and arrogance, which thou resisteth, and fill us with the spirit of fear, and give us a contrite and humble heart, which thou dost not despise, that we may be enabled with pure minds to enter into the Holy of holies; through Jesus Christ our Lord. Amen.” (Thirkield's “Service and Prayers.”)

II. “If any man sin, we have an Advocate with the Father, Jesus Christ the righteousness; and he is the propitiation for our sins; and not for ours only, but also for the whole world.

“Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith and take this holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.” (From the Ritual for the Holy Communion of the Protestant and Methodist Episcopal churches.)

III. Guided silent prayers—for vivid realization of the cost of redemption—for the spirit of abhorrence of all sin within selves as we approach Communion—for closer brotherhood of all sex and nations through the elevation of the cross—for deliverance from false reliance on magic or sacerdotalism in the efficacy of the Sacrament.

IV. “O Love Divine, what hast thou done?” Charles Wesley. “'Tis Midnight and on Olive's Brow,” Tappan. “In the Cross of Christ I Glory,” Bowring. “Jesus Spreads His Banner O'er Us,” Park.

If we must put something off until tomorrow, let it be the mean thing or the doubtful thing or the useless thing, but never the right or noble thing.

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Biblical reference to the human race as sheep is frequent. David wrote "We are like sheep." The last command of the Master was "feed my sheep."

It is well applied. Most of us have the herd instinct, to follow—to do what others are doing.

To do that, and wear this, whatever is the vogue, to be in style, in the language of the humorist to "keep up with the Joneses."

Clergymen and those interested in increasing church attendance should make a study of the sociological side of the question—crowd a church Sunday after Sunday, and it becomes the talk of the community, while the number of folks who desire to attend is greatly increased.

We have herded ourselves into groups, people who own cars and those who do not. Rotarians and Kiwanians, Men's Clubs and Women's Clubs, as well as other degrees of division, including the natural ones of young and old.

Working along these group lines, the community church publicist can find a fruitful field, organized, card indexed and catalogued ready for his efforts.

The Laymen's Publicity League of Flushing, L. I., went after the automobile owners so effectively that in its issue of June 29th the Flushing Evening Journal ran the following as the leading story of its Church News.

"In spite of the allurements of as rare a day as ever graced the month of June, Flushing folk attended Church Sunday morning.

"The outward and visible sign of this to the man on the street was the long rows of autos in front of and around the churches.

"East bound pleasure seekers drove their cars past lines of autos parked in front of the Roosevelt Theater where the congregation of the Church of the Messiah meets; at St. Andrew's Church where at every mass the traffic cop was a busy man.

"The same conditions applied down town at the various church centers. St. Michael's, First Baptist, Reformed, Congregational, and M. E. Churches. Passing autoists can say 'So this is Flushing, where they attend Church Sunday morning.'"

Back of all this is some unique publicity which has had marked effect on the Sunday-go-to-church habits of not a few car owners.

On November 28th the League ran the advertisement "Your Church—Your Car and the Traffic Cops," reproduced with this article.

It attracted much favorable attention, being widely commented on by both clergy and laity.

January 23rd the second advertisement—"A Mile of Automobiles"—appeared telling the com-

YOUR CHURCH

YOUR CAR

AND THE TRAFFIC COPS

There are two busy traffic policemen in *Flushing* every Sunday morning.

One at Broadway and 18th St. directing the parking of *numerous cars*, safeguarding crowds of worshippers pouring into *ST. ANDREW'S*.

The other at Locust and Main Sts., protecting *hundreds of children* flocking to *ST. GEORGE'S* Bible School.

Where is your car on Sunday Morning?

In the garage?—Out on pleasure bent? Or in front of your Church?

The Man on the Outside is rightly judging your interest in Church by the number of cars—parked in front of it—

Turn your car toward Church Sunday Morning.

KEEP MORE TRAFFIC COPS BUSY!

Laymen's-Publicity-League-of-Flushing

munity how the car owners were turning out Sunday morning.

One of the League press representatives passing by St. Andrew's Church greatly interested in the imposing array of cars stretching in every direction for blocks around the church inquired of the traffic policeman "Have you counted them?" "How many are there?" The proud and happy officer came back with "A mile of them!" which was literally true.

From other local church centers there came reports of an increased number of cars, showing the interest taken by car owners in lining up their autos around the churches. All of which inspired the advertisement.

If the clergy at large could follow the example set by the good priest in charge of St. Andrew's, who after the initial advertisement urged his congregation to mass every car they owned at one service or another around the church every Sunday morning, there would be a noticeable increase in attendance immediately. It should be a community appeal—not for one church, but our churches—all the churches.

The men and women of this age are preoccu-

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*The purpose of books about the Bible should be to help the student to read the Bible intelligently and with pleasure. The authors of these books have borne this in mind in the preparation of these excellent studies, which will be found peculiarly adaptable to the teacher training and elective study groups in the church school.

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pied mentally and physically with too many worries, both of business and home, as well as a horde of trivial social activities—things of relatively small importance crowd religion out of their lives—they must be shaken out of the rut.

Flushing is on the Sunrise Trail and every Sunday thousands of automobiles pass through the city enroute to seaside resorts.

No one can figure what far-reaching effect the parking of cars around the churches has on the pleasure seeker. If, as it has been shown, the results are gratifying locally, there must be some effect on the passerby.

We are told that 87 per cent of what we know comes through our eyes; if this be true, then an ocular demonstration that folks are going to church in some places in crowds, will be a helpful thing for man.

He will be led not only by his conscience but by that deep-rooted herd instinct, and go to church himself.

Community advertising of the right sort will bring out the cars, and then as the pleasure-bent motorist passes church after church, either in his own or adjacent towns, where the cars indicate large congregations, the chances are that eventually he will turn his car churchward. He will go to the house of the faith he learned at his mother’s knee.

When the late Rev. James M. Farrar went to

the little town of Mahwah, N. J., to preach, drew crowds that came for miles and the slogan “All roads lead to Mahwah” was coined. Community advertising should result in “all roads lead to our churches Sunday morning.” Mass Motors!

Why God May Lead

(Continued from page 1408)

not by the near way, overturning the Philistines for them. He led them about by the long way until by His help indeed and by the power of his memories they could meet the Philistines in hope.

Now all this is true today and of ourselves. God adopts means to compass His end for that end is never His only but ours also. He is never seeking His own glory only, but our good, the redemption and education of our souls. He will not, therefore, do our work for us; but He enable us to do our work. He does not remove our difficulty; He informs our minds to meet it, and gives us glimpses now and then of a region—like Canaan to the faithful—where such difficulties shall be past and done with. He does not lighten one’s burden; He rather strengthens one’s heart. And this is His way for us, because we are here to learn and to be furnished for what awaits us further on.

We may believe that if the same results could have been won in some shorter way, if a human soul could have been equipped for its heavenly stage without the discipline of this, all things would have been so ordered. But if a man’s chief end be not to escape and miss life, but to come to God, in faith and hope and love, by means of life, he himself would choose no other lot than life on the very terms on which God has granted it.

I know that my Heavenly Father could so order things and so possess my soul that from now until the day I die, I should have never a sorrow or a care. Yet I know it will not be so; indeed I ought to ask that it may not be so. For, if He forsake me not, I shall learn many things, and order my life according to a deeper wisdom. If life holds, I have friends to find and friends to lose; I have to taste truth at some deeper level yet, and nearer to its source. I am to have the thoughts that surely come in the dependent day of age. It may be I am destined for the discipline of pain or for some pure and lonely sorrow in which all doubts and misgivings shall pass away, and, my heart being cleansed forever and straining toward the Unseen, I shall know Christ as He has been known by the solitary lovers of God. Later I shall need God more or shall feel more constantly my need of Him, and I shall have Him more intimately, possessing Him by the help of faculties and capacities which yet are not disclosed. Until, no longer myself, but He in me as my habitual Confidence, I shall meet the last darkness quietly.

Far from complaining, let us—at least—give thanks to God for His gracious leading of us not by the way that is near, but by the long way which brings wisdom and the gradual strengthening of faith. Let us thank Him for life which trains

us—if we use it wisely—for meeting the supreme enemy of our human joy, the great unconquered Philistine who looms between us and our Eternal Home.

For what is the great fact about our life which seems to mock all hopes, all ideal and all unworldly dreams? What is the Great Philistine whom each one must meet somehow? What is the inevitable experience to which we must be reconciled, or else through fear of it pass all our days in bondage? Is it not the fact that we shall die, that we shall pass away? Is it not the fact that this life of ours which is beating strongly today, must one day faint, and we be still? Is not death, yours, mine, the Philistine who stands between us and that divine prospect which completes and judges this present order?

Yet see how God tempers the thought of it to our minds lest it should be too much for us. He leads us into other shadows, where we fear the worst; yet He leads us out from these. As He trained His people for the Philistines by helping them in their encounters with Amalekites and other enemies so He trains us and reassures us in many dark days for the passage of the last. Friends leave us, and death is not the same to those who have lost a friend and who yet believe. The unknown becomes less strange; for as we think of it in faith, we see dear faces, and we ourselves are almost willing to be gone. And then age creeps upon us, spoiling out taste and fitness for many things here. Then, it may be, pain, weakness, the absence from this depopulated earth of those who made it a home for us; the calling of voices; the faith of our childhood coming back to us children once more! What is all this but the kindly girding of our souls for their supreme venture and the last striking of our tent! What is it all, but the long maturing of the aptitude for relinquishing this world without fear or grudge! What is it but a deep reading of this ancient story of God's dealing with those dear to Him. "Who led them not by the way of the Philistines, although that was near, for God said lest they be afraid . . . But God led the people about by the way of the wilderness of the Red Sea."

The Courts Are Open

(Continued from page 1450)

working of the Act, when it comes to enforcing the acceptance of the award upon the workers, from the fact that you cannot penalize large bodies of men.

Thus it comes to pass that when the arbitration award is given against the employers, then compliance with its terms, however much they may demur, is comparatively easy to enforce, for any necessary pressure can at once be brought to bear in the way of fines or imprisonment. But should the position be reversed, and the verdict be in favour of the employers, no such pressure can be brought to bear upon the employed, because the practical difficulties in the way of fining or imprisoning thousands of men are insurmountable. Hence we have emerging quite a new interpreta-

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tion of the old adage, "One law for the rich and another for the poor." It has thus now to be construed as giving an advantage in favour of the poor as against the rich, and not as heretofore, for here is a law which, while binding upon the master, can be flouted by the men. Thus a statute that aimed at administering all-round justice in its practical working, simply results in making injustice change sides.

The "direct action" policy then is merely a piece of organized selfishness-sectional selfishness-indifferent to all interests but its own, and operated in cold blood, careless as to whom it may crush in the pressure of its claims. Charles Lamb, in one of his most humorous essays, represents the Chinese as burning down their houses in order that they might enjoy the delicacy of roast sucking-pig. Now, these more modern incendiaries with no more intelligence, would fire the whole fabric of society in order to compass their ends, forgetful that it is only as the social organism continues in its integrity that any ends they may gain can be made secure. If the workers of the community could only be made to see it, nothing could be more disastrous to the cause of Trade Unionism generally than for the policy of "direct action" to succeed. The fact is they want a system of society that will be adjustable, and if necessary, at times and in places even collapsible, when it comes into collision with their particular aims, but will hold on with absolute rigidity in its demands upon others. Their whole conception of society is wrongly based. Its corner-stones are not laid in reciprocity and mutual goodwill. They cannot see that the basal principle, without which a society cannot become or continue stable, is the self-subordination of private interests and class interests to the larger interests of the common weal. Once let this principle be successfully disputed, and the fabric of society must totter to its fall. That "direct action" may be perfectly legitimate in a primitive and loosely-constructed social order, and where there are no constitutional methods of settling disputes, may be readily conceded. But when the courts are open and all the machinery of arbitration available, to refuse their office in order to resort to such out-of-date methods of settling differences, suggests on the part of the strikers either a fear that they will not get justice if they submit to arbitration, or else a fear that they will. Now to be afraid of the former is a reflection upon the whole arbitration process, an implied charge of unfairness, incompetency, or cowardice against the court. It is a declaration of belief that a matter on which there are admittedly many questions requiring the most careful, impartial, and unimpassioned consideration, should be handed over for determination to the rough-and-tumble of a tug-of-war contest, in which those who can pull the strongest or hold out the longest, shall be adjudged the victors, irrespective altogether of the equities involved. "Direct action" thus spells direct reversion to the law of the jungle, the law of the survival of the fittest, the fittest being of course, the strongest or the most strategic in fight.

If, however, on the other hand, the advocates

of "direct action" repudiate and reject the method of settlement by arbitration for fear that they will get justice, then this is to betray a desire to gain some undue advantage, which they believe no fair-minded court would ever concede. So that this fear drives them to a trial of strength, in the hope of gaining by might what they could never hope to gain by right. Society, however, has travelled too far to consent to any such return as would mean social disintegration, by vesting all privilege exclusively in the strong and withholding from every man any right which he is not able to win and hold at the point of the sword. Such a course would discredit all the progress of the past, through the seat and blood by which the workers have come to the possession of political power and social privilege. It would tear down all that has been laboriously built up through the centuries, and render vain the agony and tears of the toilers who have come thus far to their kingdom. It means the dishonouring of the past and the dis inheriting of the future. All that the worker enjoys today, in the way of emancipation and amelioration, has come about through the working of ethical forces that have everywhere been making for social truth and justice; forces which taking their rise in the Christianity of Jesus Christ are seeking to universalize the belief in the Fatherhood of God and the practice of its corollary, the brotherhood of man. He is, therefore, no friend to the working man or to the cause of Labour, who advocates "direct action" as against arbitration. The substitution of the appeal to force in the place of the appeal to justice, lifts the decision out of the realm of calm judgment and high moral consideration, to plunge it into the vortex of passion and prejudice, to be determined by a process of exhaustion, in which the rights of both parties are imperilled and the wrongs of neither may be redressed.

The trouble with most of us is, we are ignorant of the conditions under which much of the work of the world is done. We hear occasionally of the hardships under which the sailor, the miner, and the factory worker labour, in order that we may live in comfort and safety, but such information is uncomfortable to dwell upon and we put it out of thought. It is just this want of thought for others that lies back of all our social distempers. Want of thought is too often only another name for selfishness. We do not want to think about other people's troubles, and so we either close our eyes and our ears to them or cover them up. But we cannot cure social evils by ignoring them or driving them under cover. Many of us have been perfectly content that these things should be, so long as they did not obtrude themselves upon our notice or offend our taste. But this sort of thing must end. Each man's interest must become all men's care. We must not confound the cause of Labour with many of its paid advocates. It is the misfortune of the working man, to have been too frequently represented by irresponsible adventurers who have found in public agitation a fruitful means for promoting private ends. Thus the just and righteous claims of Labour have been

(Continued on page 1480)



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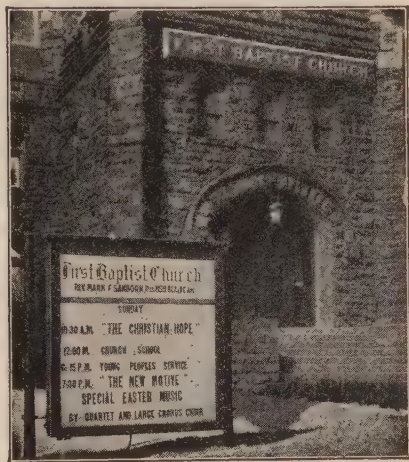


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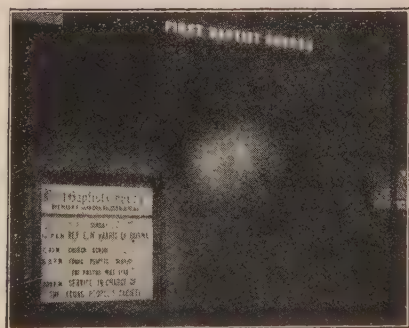
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NEWS

Church Music

Church music, which has not been featured extensively in any American school, will be incorporated in the curricula of the School of Music of Northwestern University by the establishment next fall of a chair in this type of music. A \$100,000 gift from the Carnegie Corporation for this purpose is announced by President Walter Dill Scott. The chair in church music, under the supervision of Dean Peter C. Lufkin, will inaugurate seven new courses, including a study of the history of church music with special stress on the rich musical liturgies of the historic churches from early Christian times to the present, a critical study of hymns and hymn tunes, anthem texts and settings, canticles, services, masses, cantatas, and oratorios.

Students will be introduced to Hebrew, Gregorian, polyphonic, Anglican, Lutheran, Russian and Roman Catholic music. Community singing will also form a part of the course.—*Pittsburgh Christian Advocate*.

Bryan Memorial

The Methodists of Nebraska recently dedicated their Bryan Memorial hospital at Lincoln. The institution occupies the estate on which stands the former home of Mr. William Jennings Bryan. Mr. Bryan and Mrs. Bryan made a gift of the grounds and building two years ago. The complete plant now open to the public contains 72 beds.—*Christian Century*.

Methodists Use Catholic Hall to Help Presbyterians

A class in the Sunday school of the First Methodist church of Norwood, a suburb of Cincinnati, recently planned to give an entertainment for the benefit of the Pilgrim Presbyterian church of Mt. Adams, another suburb. Needing a large hall in which to hold the entertainment, the neighboring Roman Catholic church offered its auditorium, which was used.—*Christian Century*.

New Attitude Toward Foreign Missions

Writing in the *Christian Advocate* of New York, Dr. Corliss P. Hargraves, Secretary for Missionary Education, enumerates five new attitudes toward Foreign Missions which are worth repeating. First, complete fairness toward non-Christian peoples. It is admitted that we have not always been fair to them, and they are keenly aware of this. We have treated them as inferiors, basing our appeals on their abject ignorance and sordidness and sin, whereas they are often people of high culture. Second, frank recognition of the good in old race religions. We should treat these old religions as Paul handled the Athenian religions on Mars' Hill and utilize the imperfect good in them. Third, willingness to have the gospel have its proper effect on

foreign converts and not take offense or alarm if they begin to show signs of Christian independence. Fourth, humility. The non-Christian world has been flooded with stories of our "crime waves," our staggering divorce statistics, and other doings in Christian lands that should make us humble in the presence of heathen lands. And fifth, faith in native leadership. We have been endeavoring to keep our converts tied to our apron strings, and now they are becoming grown-ups and want to set up house-keeping for themselves. They are also intent on expressing the gospel in their own thought-terms and needs, and framing their own distinctive theology. The writer in *The Advocate* says these five attitudes are not new in the sense that they have not in some degree been tried, but there is still some conflict of opinion about them, and he holds that they "are Christian and basic."—*Presbyterian Banner*.

Dr. Cadman

Dr. Cadman's radio addresses are being translated into Arabic by two weekly newspapers of Egypt, and circulated throughout that country and the Sudan. Many copies also go to Syria and Palestine. About twelve weeks ago the Reverend Stephen Van R. Trowbridge, of Maadi, Egypt, proposed translating Dr. Cadman's addresses. Sheikh Metry Dewairz at once adopted the idea and so did the Editor of "Orient and Occident."—*Congregationalist*.

PROHIBITION Old Days and New

A West Virginia newspaper tells the story of a town of five thousand inhabitants that may be duplicated by the score throughout the United States today. This paper relates.

"A dozen years ago Benwood had a population of less than five thousand people, forty-eight saloons, a butcher shop, two grocery stores, a drug store, and the reputation of being one of the toughest towns on the map. All the saloon quarters are now hotels, restaurants, confectionaries, and other legal businesses.

"In the old days it was not safe for a man to walk up Main Street on Sunday, when all saloons were supposed to be closed. Now the most used street is filled with women, who go to church unmolested.

"The saloons in the old days did a land-office business.

"Less than twenty-five per cent of the citizens then owned their own homes and in many instances had the greater part of their pay attached at the mills before pay-day.

"Now eighty per cent of the local people own their own homes, have automobiles, and in many instances bank accounts. Officials of the Benwood bank say that there are about one thousand

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accounts at that bank owned by working men now."—*The Baptist*. * * *

This started out in a West Virginia paper, but you note that the clipping is credited to *The Baptist*, Chicago. However, we quote the whole thing from *Zion's Herald*, Boston. Now if any reader of *The Expositor*, Cleveland, wants to put it into his local town paper, we will be glad we gave him the opportunity. It has caught the eye of editors over quite a wide section of the United States. Here are four editors who evidently thought this a good argument vividly and concisely expressed. And nobody knows how many more editors printed the paragraph.

A few evenings ago we heard a speaker say, "The public should study the subject and ask, 'What has Prohibition accomplished?'" His deprecating tone revealed how he had already answered his question.

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"Two things indicate a weak mind," says an old Persian proverb: "to be silent when it is proper to speak, and to speak when it is proper to be silent."

If the preacher is not gifted, remember that you can bring a large torch to a small taper and carry away a great blaze.—*John A. Holmes*.

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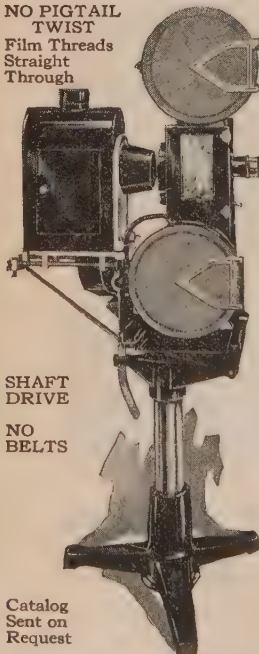
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This Fall we are publishing several important new volumes for religious readers. Two of them are briefly described in this column.

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The Courts Are Open

(Continued from page 1474)

prejudiced by these paid professionals, who have no more real interest in the workers themselves, with whose fortunes they gamble, than have the "bookies" on the race course in the horses whose names they couple with the odds they call.

Now, what is the conclusion of the whole matter but this—beware of covetousness, or, to use the larger term, forswear selfishness. But the only thing to eradicate this element is the introduction of a new life principle. We are in the throes of social trouble, but again let us remind ourselves that every social trouble in its last analysis is an individual trouble, and every individual trouble in its last analysis is a trouble of the heart. Hence, if we ask, where are we to begin to rectify society, the answer is "Begin with ourselves." And the dynamic by which alone this rectification can be effected is stored in the gospel of Him who pleased not Himself. Applied Christianity is the only power that can turn the tides of human thought and endeavor, and make them set towards the highest and best. But it can and it will, and amid the fulness of its revelations shall the Kingdom come, in which there is neither Jew nor Gentile, Greek nor barbarian, bond nor free, labour nor capital, but all are one in Christ.

Labor Sunday Message

(Continued from page 1410)

ing to function fairly, or to prevent the organization of labor with representatives of their own choosing, will prove not only ineffective but productive of increased ill will and of new cleavages difficult to heal. They believe it the duty as well as the right of labor to build strongly and well to the end that workers may collectively win a place of larger dignity and a more democratic share in the shaping of their own conditions.

We appeal to the rank and file of the labor movement of America that they make a reappraisal of their task, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the American Federation of Labor. "Conditions and states of mind . . . stand in the way of the co-operation which labor leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of co-operation to both parties appear. Progress towards these things requires the education of management and the education of employees. It means we must learn the spirit and methods of working together which are not things that can be learned by precept or formula, but must be evolved out of the process itself. Let not one of us be deceived as to the difficulties of the undertaking; but on the contrary, the benefits and advantages to be gained are worth all the difficulties and the perplexities that are required for the achievement. Labor stands ready and willing to do its part."

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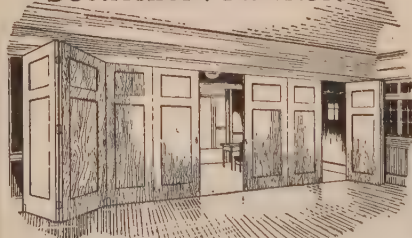


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They are a monument to high ideals, an unequalled medium of religious expression. Because Deagan Tower Chimes so quickly become an inspiration to the people of a community, and because they will endure for generation after generation they are

The Memorial Sublime

The only worthwhile improvement in Tower Chimes in centuries. Played from electric keyboard by organist.

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